

Langley Kitching's
African
Or

Madagascar Notes

No 4.

Note Book

Saugley Skitching

ing 17th Vmo. 1879 and
22nd VIII mo. 1879

Plan of
The Capital of Madagascar
Antananarivo

J Maeder
Platt Berg Harrington

M. L. Schenck
Harrington

a mountain camp, where
we passed the night,

True
North

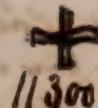
Fruska
Gora
ridge here 5200



Sandz R.

(uninhabited)

Bačevac
a.s. 10500
(unexplored)



11300



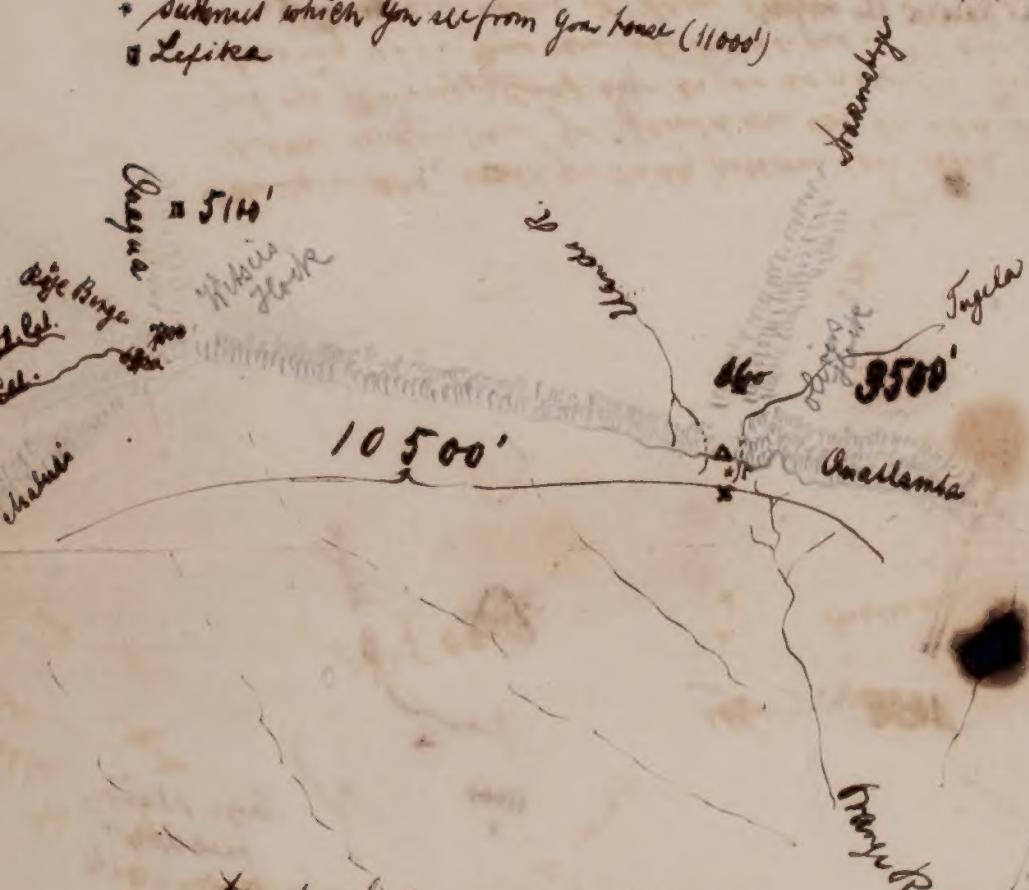
Top Koljina

11000

Large plain
meadow
with small pools

orange
peel

- △ Corner Rock
- Catarkin Peak, a little farther away, than indicated.
- × highest point (11300')
- * Summit which you see from your house (11000')
- Lefkée



Dear Mr. Madsen, would you kindly possess this little sketch and in case you should one day be able to get up yourself, compare it as possible the drawing with your own observations. We can communicate along it then later. - In summer time the little pools may be larger - but I don't suppose there shall be a real lake.

Dr. Rubenberg

Parker
3rd Novt 1858.

M. J. Pritchard
Harrisonville

Sir

In consideration
upon yours & the note from
my brother I shall take you &
Wijes Rock. But only on certain
conditions if you will agree
& permit
I shall be in Harrisonville with
my cart on Thursday morning
and start about nine o'clock.
On Wednesday I could assist
you & show you the whole of
Wijes Rock. and on Thursday I
must be at home again on account
of the present drought we have

Yours truly
Theo. Maeder.



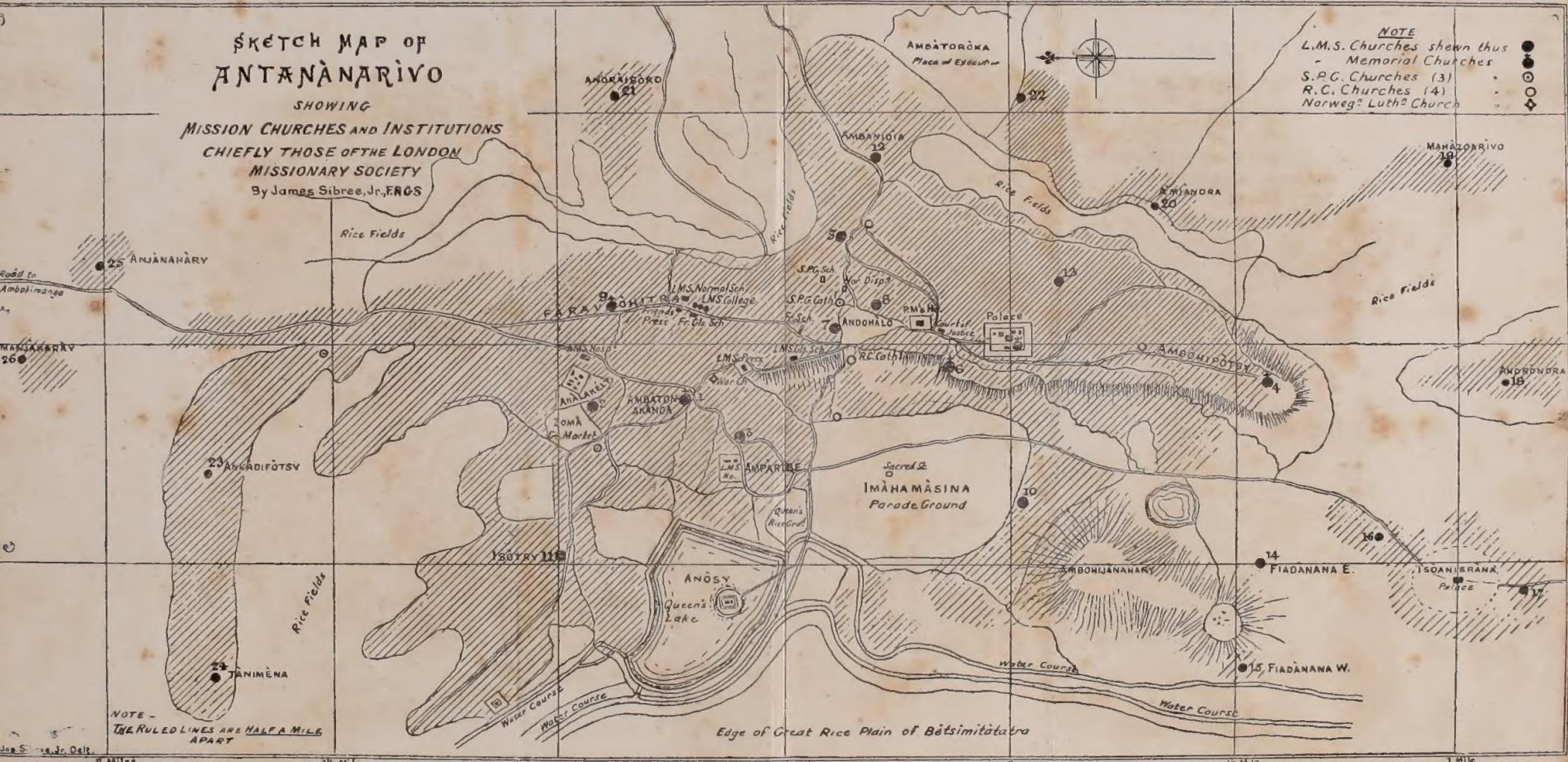
SKETCH MAP OF
ANTANANARIVO

SHOWING

*MISSION CHURCHES AND INSTITUTIONS
CHIEFLY THOSE OF THE LONDON
MISSIONARY SOCIETY
By James Sibree, Jr., F.R.G.S.*

By James Sibree, Jr., F.R.G.S.

NOTE
L.M.S. Churches shewn thus
- Memorial Churches
S.P.C. Churches (3)
R.C. Churches (4)
Norweg² Luth² Church



NOTE -
THE RULED LINES ARE HALF A MILE
APART

ALEXANDER & SHEPHERD, PRINTERS.

Prob
Am

M7
26





Sauries from our boat 27 V. 1877 2 miles off San Pedro
The Light Ship, Town, and the Point of San Pedro 1 mile 2 M.

1879

The Voyage To Mauritius

1st V.n. We left our anchorage in Port Natal at 2 P.M.
being taken over the bar by a steamer called
the Forerunner. We soon fell in with a fair
wind which continued to favour us all the
voyage, so that we have the most prosperous
run on record of 9 days to Port Louis casting
anchor near the Light Ship 2 miles offshore
at 7.30 in the evening of 26.V

The Captain was in good spirits & now then
amuse us with his remarks that, there is some
one in Mauritius got hold of a rope & end & is
pulling us on - and again - Well, there is some
one in Mauritius wants to see you. Well,
I don't know about that said S., but we want
to see some one in Mauritius

I was sick or squeamish all the time &
had to keep my berth nearly the whole of
every day

26.V We lie at anchor for the night with the shipping
town in front backed by a bold rugged out
line of mountains amongst which the remarkable
Peter Botte some others are conspicuous only
about 3 or 4 miles distant.

2 1879. The Voyage to Mauritius

26.V

We have only seen one shoal of flying-fish & very few birds the whole voyage, but today two or three specimens of the boatswain-bird have come near us. This is peculiar to the tropics & flies more like a land bird than a sea bird. It has a long tail & in its flight somewhat resembles a great parrot.

Copy of Log of the May Queen

Latt. S	Long. E	Mileshun	Wind	Bar.	Thermo
17. 29° 53'	31° 04'	<u>Position of Natal Light House</u>			
18. 30° 06's.	33° 55'E	152	88W.	30° 40'	
19. 29° 56'	35° 40'	92	NNW	30° 23	78°
20. 30° 16'	38° 33'	150	SW squally	30° 18' Thunder & Lightning	74°
21. 30° 31'	43° 05'	235	SWSW	30° 25	74°
22. 29° 54'	47° 15'	222	SW	30° 30	73°
23. 29° 06	51° 42	238	SSW	30° 42	70°
24. 27° 12	55° 21	225-	SSW SSE	30° 45'	74°
25. 24° 14	57° 57'	226	SE	30° 43'	77°
26. 20° 45-	57° 020'	220			
		1760			
dist. run behv 12 nov 47,30 pm		49			
			1809		

Port Louis Harbour

2nd. V. I was up at 5 being an hour before sun-rise this morning, I rose behind Peter Balle & did not wait to see it but went below to go on packing up. The Port Doctor came on board about 8 asked our names ages & health, called over the names of the seamen, asked if we had any dogs on board & soon gave us leave to land. in other words granted the ship Pratique, telling the Mate to hoist up number five, the red flag, as a signal of a clean bill of health, without which none of the six or 8 boats waiting alongside might venture near. There was one ship lying away with the yellow flag at its mast head in quarantine having come a short while ago from Madagascar.

We landed in a row boat manned by Arabs at the customs wharf about 10, passed without difficulty & went to the Hotel Massé. Boat charge a dollar or 4/- Cart to hotel 2/-

We are struck immediately on landing with the tropical & oriental appearance of the Island as well as of its people Arabs Coolies & John Chinaman with the pale-faced Englishman or Frenchman & natives half castes. French is mostly spoken tho. many speak both equally well.

Pop. of Port Louis 60,000

J. Fraser's Magazine 1852 no. 112

1879

Port Louis

27.V

There are many elegant shops with pretty things to look at to buy, both of English, French & other manufacture; Hindoo Half Casts & fine Chinaman we've seen in several as we wended our way thro' the narrow streets to Scott & Co, merchant of whom to make shipping enquiries to whom I had a letter from Mr. Wilson this relative. A slave within one large room exhibited a no. of men, Coolies, at work getting up linen in a large laundry establishment.

28.V. Again running about after a ship for Tamalave. The senior partner in the firm of Scott & Co (Wm. Wilson) very kindly called this morning just as we were going out & acquainted us in various enquiries to look at the Holland sailing, tomorrow, a dirty bullocker taking rum with no passenger accommodation, the owner demanding £10 each passage money & after twice seeing her almost passing by her, hear of the American ^{barque} sailing a day later, a cleaner ship, with two places they will make into sleeping berths & only ask £5 ea. passage money, Ireland the Agent, with whom we are to fit in the morning, in company with Creed (a friend of Capt. Wm. Irwin) & Richardson Co.



1000

2000 and 3000 m. Elevation
of river - 3000 m. Elevation

LK

28.V

Port Louis

Our friend took us into the Bazaar or market
The finest & best supplied fruit & vegetable market
I have seen anywhere melons pumpkins beans
peas potatoes " sweet ginger & saffron root for
curry, okra, egg plant fruit custard apple
guavas tomatoes oranges granadillas nuts
sea nuts pistachio nuts & no. of vegetables
I had no idea of before. A portion is devoted
to fancy articles & toys & a large space to
fresh meat & fish including the long arms
of the octopus salted & dried

We also were taken to the museum & saw
some bones of the Dodo & photographs of
a complete skeleton

29.V Spent some time this morning in the office of Ireland,
Fraser & Co. waiting to see Captⁿ Coker of the barque
Sarah Hobart, Paid the Agent for our joint passage
100 rupees or £10 gold less the disc. (in our favour)
of 20% making the net amount £8.6.8

We next went to the Customs & wrote a petition to be
allowed to transfer our luggage from the May
Queen to the Sarah Hobart paid a fee of 6/- for it
They allowed a man designated a Tide-Waiter

1879
29.V

is overlook the proceeding along with us. We went on board the May Queen together but our Capt. Mr Irwin was busy mooring his ship I desired us to wait until morning.

I left a couple of Hafir shiks & 2 shark back-bones with Scott & Co. of Wilson, to be forwarded home in one of Joshua Wilson & Brothers of Sunderland ships.

In the even W.W. kindly sent me 12 doz. photographs of Mauritius scenes.

No 64 of the Lost Tribes contains an interesting paragraph concerning the Lulus Chaka and Moseleka's empires of 40 years ago & their prediction verified during the present war that they could stab every soldier before he would have time to re-load his gun





Pine with Many Scales
From Sierra Nevada
California



1879

Pamplemousses Gardens

We got our luggage transferred before breakfast & found the Pilot on board who said the vessel w^t not sail today. I afterwards got our portmanteaux on all but just what we wanted till the last. This took till after one o'clock when we took the 1.30 train to Pamplemousses 7 miles (3 return 1st Cl.) distant to see the magnificent Botanic Gardens as W^m Ackroyd truly described them to me the other evening. Growing near the grand entrance gates are clumps of clove trees, nutmeg-trees, Camphor, Allspice, Cocoa - the beverage nut, in large pods, nearly ripe. There were palms of every description & splendid avenues of them, everything tropically beautiful & laid out with wood & water & island with rustic bridges in fine effect. The whole comprised in 75 acres kept in order by 75 Indian gardeners. A Scotch overseer or constable conducted us a part of the time & pulled a specimen or two of bees.

We returned to Port Louis by the 4.50 train where H. Creed met us & afterwards dined with us. He saved us from going in the horrid bullock car & also £10 besides (its overcharge). H.S. has charge of a case for his sister as Tamilavane an S.P.G. teacher.

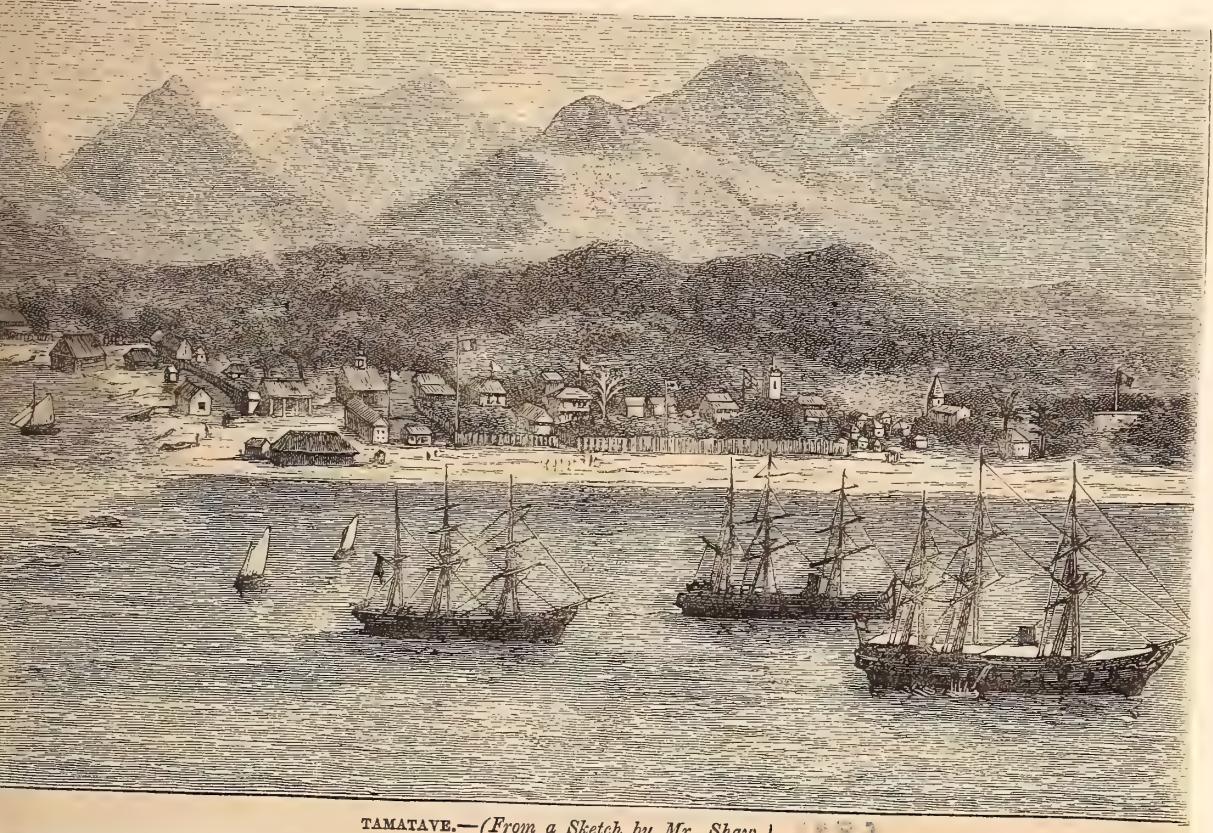
Colonel Tielle called while we were out

1879

31.V Went with F.C. into the market or Bazaar where
breakfast & buy a little fruit for the voyage. Fine
pine-apples were considered dear at 6^{rs}. Custard apples
seedy but very luscious 3 for 6^{rs}. Pistach-nuts 6^{rs} per lb.
Bananas 4 for $\frac{3}{4}$. Pictures of Indian gods from Calcutta 6^{rs}.
Saw our Capt. who says we must leave the quay in a
large boat with him at 3 P.M.

Waited on the quay for 2^{1/2} hours for Capt Cocker and
finally left Port Louis landing at about past 5 in a small boat
reaching the Sarah Hobart near the Light ship in
about 40'. We soon had our evening before partaking
of which the Capt asked A.S. to ask a blessing.

A.S. had a berth to himself, the sofae in the after
cabin or saloon was allotted as my bed on which
the narrow soeur I spent a pretty good night as
we rode at anchor tho I felt a little squeamish.
And thus ended our 3 days stay in Mauritius



TAMATAVE.—(*From a Sketch by Mr. Shaw.*)



1. VI Weighed anchor this morning at daylight about six o'clock & a nice light breeze took us on our voyage to Madagascar leaving the sharp peaks of Pierre Both & the Pousse (thumb) gradually fading in the distance behind.

At breakfast time I could not sit more than two minutes had to betake myself to my couch & as I could laid down. with each meal

4. VI Our fourth day out & this afternoon we see Tamatave & 2 or 30z. ships at anchor. we are hoping to be there amongst them in an hour or two, but sun down comes & as there are two reefs level with the water line to be steered through our captain judges it safe to hold off until morning.

Heavy showers each day & night. Weak ^{with diarrhoea} & sea sick.

5. VI A strong current drifted us 30 miles southward in the night & it took us all day to beat up against it the wind so that at sun-down we were only in our last night's position again held off again, this time being aware of the great strength of the current took greater precautions & only flopped about as the Captn styled it.

Again heavy rain. still quite weak sick &

1879

Tamatave

6. VI We did not drift very far during last night & a few hours beating up bore us to the entrance between the two reefs we cast anchor at 11 entered the Captain's boat landed on the bare beach of Tamatave about 12.30. A young friend of the Captain's named Sprague who had been here a month or more met us & spoke to two or three bearers to take our bags to the only hotel, kept by a Frenchman named Poujol, "The Hotel del'Europe" where we get entertainment for \$2 a day.

As our boat touches the shore a steamer is just observed coming in bringing a new French Consul so there is a beating of drums & trumpets to meet & welcome him on landing including the Governor & two other officials in cocked hats & gold lace borne on palanquins after a file of men bearing muskets & spears, a few Europeans a lady & a priestly looking man with a brood of followers on foot some of them dressed in white lamas straw hats with black ribbon. The prince Juliette of Tamatave was carried first in the procession.

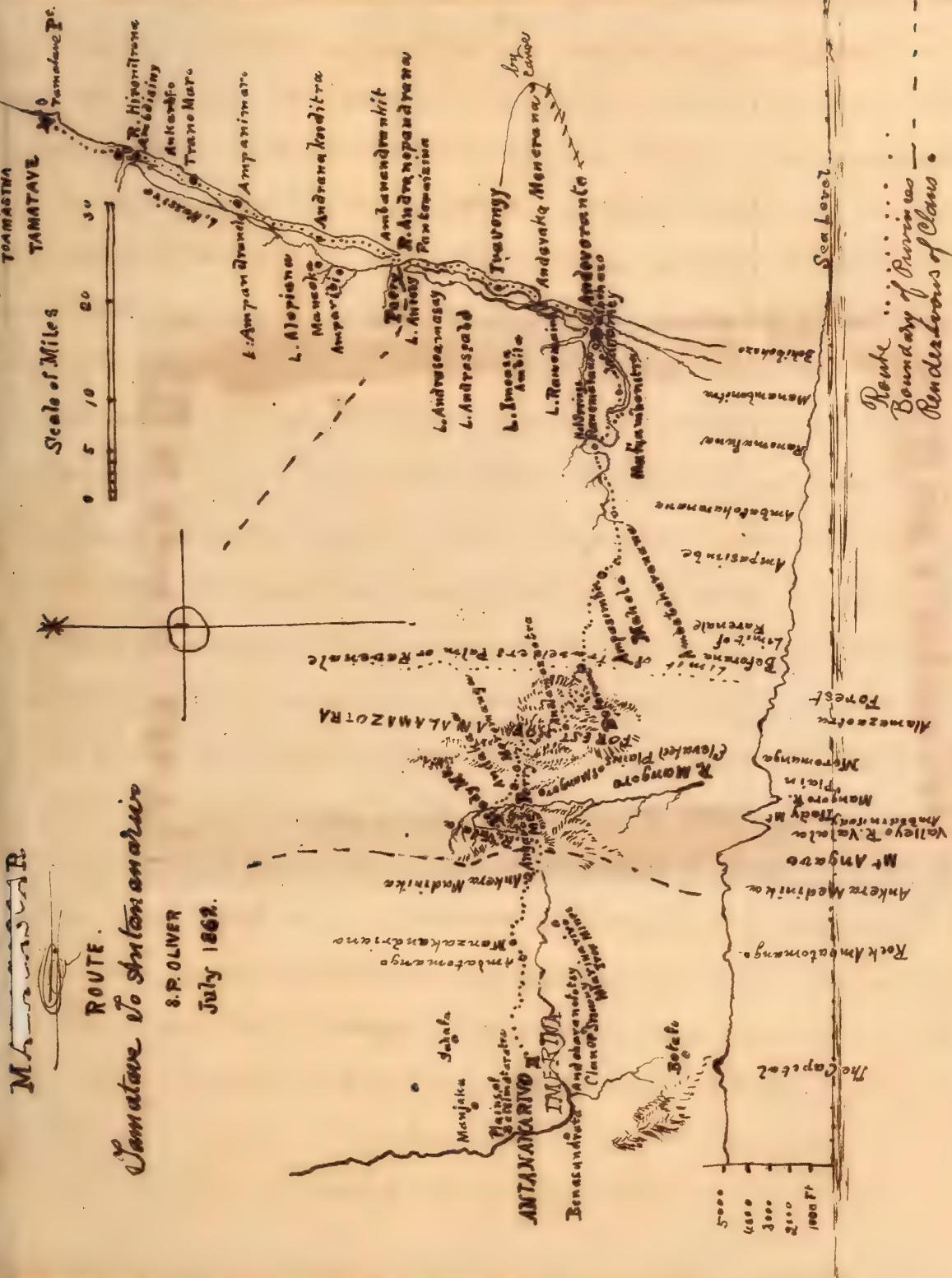
Rain in night

Feel far from well & very weak

MAY 1934 R

Samata to Shantamandir
ROUTE.

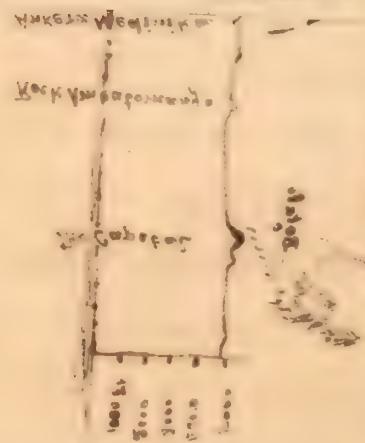
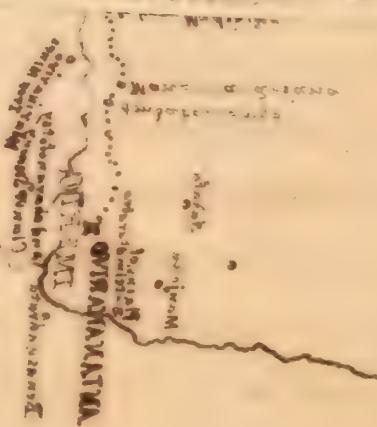
S. P. OLIVER
July 1862



四庫全書

ג. ב. אורני

卷之三



وَلِمَنْدَلْتَ وَلِمَنْدَلْتَ وَلِمَنْدَلْتَ وَلِمَنْدَلْتَ

Tamatave

7. VI Went on board the Sarah Hobart with a boat owner named Renaud to fetch our chief baggage on shore some of it came back with us in the small boat & the rest in a lighter for which we paid \$4 Every package bag & box had to be opened for custom inspection but it was more formal & inquisitive than otherwise & they did not more than the topmost things perhaps because it was whispered around that we were missionaries & had nothing for trade only our personal belongings. About 26 men carried all to our hotel about the $\frac{1}{2}$ of a mile for \$1 about equal to $2\frac{1}{2}$ each. Rain in night. - Feel a little stronger.

8. VI J.S. remarked to Porter that if he could have a little meeting with a few Europeans he should be glad, Lent received the reply Well there are two native congregations; there is an Episcopalian Church & the congregation consists sometimes of two & sometimes of three, my wife & I being the two: the Roman Catholic is the strong body here owing to the large French element. And so after breakfast we sat down together in J.S.'s room but I was too weary to sit up long & wanted to go & lie down. J.S. seems strong enough for anything. We took a little walk on the beach close by towards sunset.

" 9. VI We called on the British Consul J.B. Takenham in company with Samuel Proctor. He received us in the verandah & kindly said please command my services if there is anything I can do for you. And so you are here at last after all your travels in Africa, we were expecting you here a year ago, you had better write to your friends at once & let them know the Zulus have not killed you. Send me your letters & I will send them to our Consul at [unclear] requesting him to post them there. He is a stout old man & has been a long time in office & came here in 1860

" 10. VI W.C. Cousins has arrived here from the Capital to await the arrival of his wife from England by the next vessel from Mauritius. He kindly offered his assistance in our preparation for the journey to the Capital.

" 11. VI We received each a note from Mr Mary Proctor requesting the pleasure of our company to dinner this evening at 6.30 to meet the Rev W Cousins

12. VI W.C. Cousins breakfasted with us at eleven o'clock brought a couple of bearers to estimate how our luggage & see how many men we shall require for it.

The Arch-Deacon Chiswell called upon us &

spent a pleasant half hour He is a young man of about 35 & says his family is related to the vicar of Leeds
Very busy preparing for the land journey

13. VI The Governor having been previously notified of our intention & fixed 8 o'clock as the time he would expect us: we duly paid our visit of ceremony to him this morning He lives at the Fort about half a mile from the landing place and we went in the palanquins sent down for us by the F.F.M.A a year ago, using them for the first time & found the motion by no means unpleasant. We were accompanied by W.C. Cousins who introduced us & were set down in the outer court which was guarded by sentries I noticed one musket & one native spear long & sharp at both ends but finished differently. We were presently invited into a room on the ground floor to wait a while in conversation with one of his sons & in a few minutes were ushered into the room up stairs passing a hen midway sitting on either eggs or chickens not much discomposed at our brushing past her. The Governor was sat at the end of a long table Rose to meet us with

13.VI
xi

a hearty shake of the hand & then made way for us to do the same with the Princess Juliette who is no relation but generally present at State ceremonies. She has embraced the Roman Catholic religion.

The Governor says he was the first native Malagasy who ever learned the alphabet. He asked for a resident European missionary telling W.C.B they were neglected in this respect, who considers it is so. He knows a little English & was one of the two Ambassadors who visited England in abt. 1863. I asked him how he liked or what he thought of the horses & carriages etc in London O! he said they are fine. Then put in W.C.B. When are we going to get a railway to the Capital who recd. the reply U. not for a hundred years. He says exactly the same foot road & no other has been used for 30 years to his recollection. He asked J.S. how old he was when told he w^t 73 on the 4th of next month said he was 72. After a glass of lemonade handed round we prepared to depart. On shaking hands J.S. made a little speech desirous of his welfare here & hereafter.

1879
13. VI

15

There are five generations of his family living who number one hundred souls

We had not been long returned to our hotel when we were followed with a present of a couple of pullets & two fat geese. Our French landlord called me out of my room into the court yard & there was T.S. looking at these things on the ground with their legs tied & four or five men in white lambas & straw hats. They could only speak Malagasy of which our landlord knew a little sufficient to make out. T.S. knew no French & no Malagasy & looked puzzled trying to understand what they were telling him thro. The Frenchman who actually came to me to be the interpreter into English. I gathered these men where the chief officers of state including the head man of all who were entrusted with the present & a suitable message coming from the Princeps & the Governor & desired our landlord to interpret to the Officers our appreciation and thanks in proper order. We shook hands and they raised their hats in departing

14. VI. We have just had a visit from Consul Pakenham
 who states that the recent proclamation against
 Malagasy slavery was owing to his action with
 the prime Minister of Madagascar with whom he is
 on the most friendly footing. He has correspondence with
 Lord Derby. He says also whatever the French are
 legally that morally they support slavery.

He thinks the domestic slavery might be done away
 with gradually in a generation by giving all of a
 certain age their liberty & all children born after
 a certain date

He proposes a 50% duty payable in cash on all
 imported rum whether from Bourbon or Mauritius
 provided the compact be made with all parties on
 all imported rum wheresoever from But fears then
 the Malagasy would only begin to distil it for
 themselves from the sugar cane

The Consul has had considerable experience in fevers
 though he has only once had it himself, intermitent
 for 9 months, with taking cold on a journey to the
 Capital H.A.C. On such a journey he would now
 take a preventive of a daily dose of Quinine say to
 a teaspoonful dissolved in a cup of coffee at breakfast

1879 now to take Quinine 17
4.VI

When he has fever he takes a full dose of a full heaped spoonful dissolved in dilute sulphuric acid. When taken dry the quinine crystals have an injurious irritating effect upon the bladder &c. With much diluted sulphuric acid pour upon quinine in water drop by drop: it will at first appear milky but add the acid until all the milkiness disappears & the solution becomes as clear as water & drink the dose between the intermitting attacks of fever. He also uses an Emetic of Specchuana, also Epsom Salts

The Consul considers the L.M.S. somewhat considerably within the bounds of the government

15.VI We went in palanquins to the native service this morning about 8 o'clock where Dr. H. W. C. Cousins gave a short sermon. The people about no were very attentive & looked neat & clean in their white lamas.

16.VI In company with W. C. & Mr. Procter we went a "2 hours' ride" this morning to a place where the lattice-leaf plant grows in profusion in deep water where the men had to wade up to their necks to get it. The water was of the ordinary temperature from two spring near W. Ellis was shown this spot by Samuel Procter, 30 days. ** ouvirandra Fenistalis*

17.VI A young gentleman & Sanger a native of
 Mauritius observing me selecting & cleaning my
 lace-leaf plants came into the verandah & took
 some up to examine it & said he had gathered
 a finer & distinct variety in a distant & further
 south part of the island about 1 hour south of
 Andoverant & promises to have me some ready
 against we pass thro that place He says he believes
 there are about 8 kinds all different in the veination
 Our ride took us to the outside of Tamatave in anotherly
 direction judging from the number of pools lagoon &
 small water courses we had to be carried through
 it must me an impassable country in the rainy
 season very unhealthy. We have had slight
 rain every other day or night which keeps up a
 moist & unhealthy heat about 80° F. at mid-day
 cool at night & early morning. We don't hear of
 any serious fever about now it is a month
 since there was a case of small pox. That the
 Europeans are most liable to is diarrhoea which if
 not checked in time is soon turn'd to dysentery.
 I have had the former with a sick sensation at the
 top of the stomach & tendency to giddiness. This

17. VI

Sensation I have had more or less off for some time has
H. has had it the past 2 days. The climate takes
away our strength tho. it is winter time & I get tired
with a $\frac{1}{4}$ or $\frac{1}{2}$ a mile of walking. W. E. C. says coming
from the cool Capital he feels the heat of Tamatave
is much pestered with the mosquitos. Their
bites don't sting me as much now so long as they
used to in former years.

We had been hoping to get off before now but the
agent of Procters, Andrianamp, who is to be our
escort, & the only one of the party besides ourselves
who can speak English cannot be ready.

18. VI Instead of \$2 $\frac{1}{2}$ the usual rate to the Capital the Hermites
or bearers have been standing out the past few days for \$3 $\frac{1}{2}$
We have only this afternoon brot. them down to an agree-
ment of \$3 for the journey by a threat on the part of S. Procter
of writing to the Capital for bearers to come from there.

A large number of bales of American Cotton cloth or calico
have been landed which is destined for the Capital this
with the fact of two or three parties being about to start
have caused them to combine to stand out, in fact to strike,
but many of the bales will be kept back until they become
more reasonable in their demands. It seems strange that the

English merchants should allow themselves to be beaten out of even this market by Massachusetts branded fabrics. On asking the reason I am informed well they are not over stiffened & sized, it is a more honest & durable cloth. I saw the Captain of our ship take away from Procter Bro. \$10,000 in specie, & know that he took away with him several tons of India rubber gathered in the forests around Tsaprose the 3 or 4 other European merchants w^d have similar transactions to this. Another American vessel came into port yesterday afternoon soon after our barque had left leaving the young American Sprague behind for a few months to get an insight into Tamatave trade & be able further to report upon it to his House. W.C.B. says the two houses of Salem Mass. Bertram & Ropes are doing a fair trade in Madagascar.

Madagascar (Date)

- 1786 Andrian-belomasina King of Imerina, supposed about this time
Grandfather of Radama I.
- ? Andrian-imboan-imerina, born ?
- 1792 Radama I. born
died 1828 and was succeeded by his wife as Queen Ranavalona I, 1828
- 1810 Andrianampoinimerina died
(father of Radama I)
- 1818 The first protestant Missionaries landed at Tamatave
- a 1837 Rasalama First Martyr speared
(First severe trial of Christians)
- b. 1847 Second Trial do
- c. 1857 Third Trial do
- 1861 Death of Queen Ranavalona I/Cruel
- * 1861 Radama II her son reigns
- 1863 Revolution this assassination
Rasoherina Manjaka (Queen)
-
4. * 1868 Ranavalona II began to reign

L. Kitching, Esq., J.P.,
Rosenhurst, Bewdley.

The result is probably
as follows by my memory
of course of my class so I do not consider
any of the above fully typical of my
style of writing and I will now give
what I have learned since then
from a very brief and a very
short composition by
a man considerably older
than myself which
is in a few words

Kon istremy w. z. e. i. b. c.
k. r. a. k. w. m. n. a. r. e.
s. o. p. k. t. o. b. y

Vlo w. a. p. i. n. a. t. b. a
h. t. a. k. i. n. d. O. i. n. o. s. n. a. d. h.
h. i. n. n. a. s.

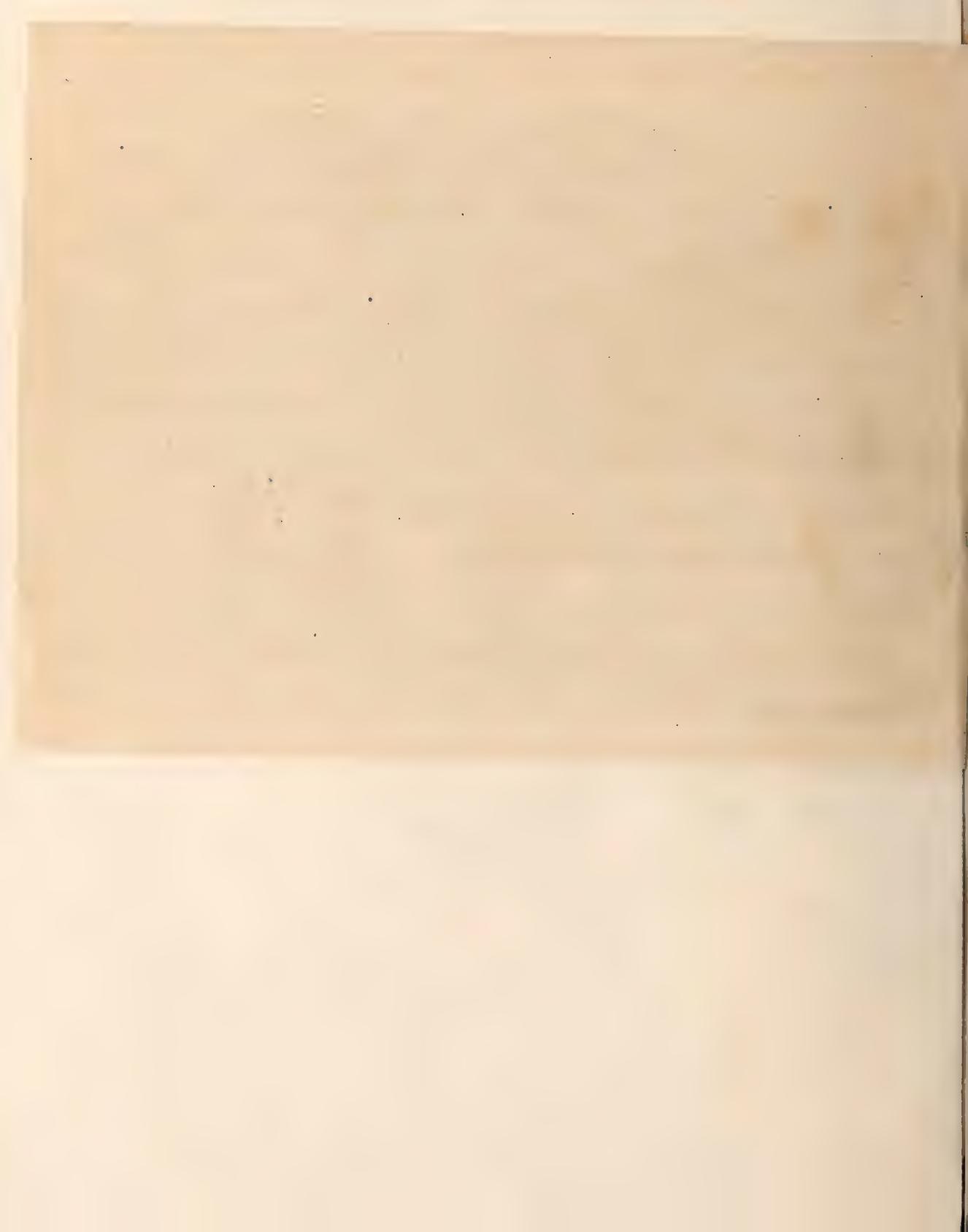
g. y. k. y. n. o. n. w. h. i. l. t. o.
p. r. u. g. l. i. n. t. h. o. y. t. o. n. u. n. a. n. v.
h. y. k. a. n. y. a. f. e. n. t. a. n. d. h. l.
t. i. w. h. o. t. d. y. c. y. t. e.

— now, I want all men to go to
the States, and get educated.



MADAGASCAR—STREET IN TAMATAVE — (By the kind permission of John Murray, Esq.)

J. W. W. M. P. R.



1879

21

Commence our journey to the Capital
Hivondro see Mullens book page 30

19. VI. At 3.20 we took our departure this afternoon from Tamalane after 1½ hour's quick "ride" arrived at our evening's stage, the banks of the river Ivondrona village of the same name, where, in a native built hut, of recent construction costing only \$12 and belonging to a Norwegian we passed the ^{first} night of our first journey to the Capital. Our road could not be called a road for it was only a narrow path on the green turf having nothing to wear it bare but the naked yellowish soles of the Hermite's feet. There was more traffic than I had any idea of we met two or three parties borne like ourselves with 4 bearers to a palanquin or filanza and 4 additional ones to change what astonished me was how frequently they took him about. Noticed that the one set relieved the other five times in four minutes, which they did without stopping. At one time they kept up a sort of running trot & then they change oftener. They were in great good humour & high glee all the way as tho' the heavy burden was nothing to them altho they planted as lines. A small piece of clipp'd money for "Laoka" probably had something to do with it. Some of

19.VI

Our bearers had already arrived & quartered themselves at different places in the village amongst their friends having taken their departure a couple of hours before ourselves with the lighter portion of our baggage leaving the bearer to follow after so that our men numbered 41 and Andrianisa's 25 - due notification of which had to be given to the Governor & Passport obtained for the party costing about 2/- & ticket for each bearer costing 1/- or 2/- There was a shower as we travelled & smart one in the night

20. VI We were up before daylight at 5.30 this morning and packing our things up were at the water side by six o'clock where there was quite a scene of Bearers & their burdens ready to be taken down the river to the other side in one or other of the numerous large canoes hollowed out of the trunks of giant trees. The one we went in with some of our luggage might be 40 ft long & 5 or more ft wide & held 20 of us readily some sitting three abreast Our party took 4 or 5 canoes which cost 4/- ea or 4/- or 5/- Andrianisa called over the names of the Bearers before we left the shore to see that they & their burdens were all right The signal was given at 6.45 the canoes were shoved off the sandy beach, & with a shout away

forming promontories impossible to scale, obstruct the path. When the tide was up, the men had to wade through the water, round the boulders, all of us getting wet through with the water dashing against the rocks and covering us with spray, and sometimes a sheet of water. This lively experience was varied during the afternoon by long, weary tramps through nauseous salt marshes full of mangroves. The first step the men took into these raised an effluvium we are none of us likely to forget. This continued until after twenty minutes or half-an-hour we were out of the marsh, soon to meet with others of an equally agreeable nature, full of crabs, toads, and creeping things innumerable. Just at sunset we reached a beautiful broad river called Onibe, or Onive, on the opposite bank of which is a small village, where we proposed to sleep. After standing and shouting lustily all together for some time, varied occasionally by discharge from the gun, we succeeded in making the people on the other side hear, and we were glad to see them coming across in a canoe to paddle us over. Arrived, we find it is only a small cranky craft that will at best carry but three ; so we have to divide, and it is an hour before the last man with his load is safely ferried over. The village, a most miserable one, pleasantly situated on a low hill on the north side of the river and overlooking the sea, consists of eight houses of the poorest description, but only three inhabited. O



HARBOUR MASTEE'S HOUSE, TAMATAVE.
(By the kind permission of John Murray, Esq.)

dashed the paddles in the water on each side of the canoes; but presently they went more steadily as they struck up a lively song, in which all joined and kept good time & equal movement. At 7.30 hour or at 7.15 we jumped ashore at Am Bodising a small village & at once proceeded on our way, passing thro. the equally small villages of Andranonamby and Ambalatambako (the place of tobacco) for 2½ hours till at 9.45 we stopped for breakfast at the village of Antanife for 1¾ hours taking our departure from it at 11.30

Here the men received an instalment of their wages for the first time to enable them to buy what rice or other necessaries they required. But we had no sooner finished our repast enjoyed a wash and the Canteen box & packed up than they held the palanquins ready for us to enter. We passed thro. the villages of Tranornare (many houses) and Ampanasnarana & arrived at our second & last stage for the day in 3¾ hours or 3.15 p.m. Having had several heavy showers on the way but found Mackintoshes leggings & umbrellas sufficient reselling power. I observed many orchids on the trunks of trees some in bud & it is too early yet for the blossoms to open out.

24 20.VI

The *angrecum superbum* was the most forward
The filao we passed today for the first time (*casuarina*
equisetifolia) it is a very elegant feathery looking tree
growing tall & free above the rest

Now when we caught a glimpse of the sea once or twice
went along the shore we were never out of hearing of
the surf breaking on the low sandy beach. I took a
 $\frac{3}{4}$ hours walk & picked up a few shells this afternoon and
then came to supervise our willing men unpacking
their charges, but it is difficult to make them under-
stand what I want when neither understands the
language of the other. With one of them I can get on with
a trifle of his mongrel French, but Andrianisa has to
be frequently appealed to & he is ever ready.

21. VI We left Andranakoodikra at 6.15 A.M. & in $1\frac{1}{2}$ hour
or 7.45 reached the river Andranos and ran a canoe
ferried us off in 3 or 4 journeys. We made no stay at either
side & reached Ivarongy at 10, just $3\frac{3}{4}$ hours where we
remained for breakfast $1\frac{1}{2}$ hour. Here we embarked our
selves & baggage in 7 canoes & enjoyed a 2 hours paddle
down the large lake amongst water lilies & gigantie
(Symplocos) arums close by trees overhanging the water whose
branches were covered with ferns or orchids

* Iaromy = ^{co.} blubbers * Imoasa

1. VI

of rare beauty. It is rather too early for many of the latter to be in full perfection but just before reaching the Andoverante ^{ridge}, I espied a fine specimen of the Angraecum sesquipedale growing on the stretched out trunk of a tree. The spur itself was over 11 inches long. It gave very little scent during the day time but a delicious & delicately sweet one at night time. I also found the myrsinac in flower & fruit & the fruit of the sago palm the size of a large hens egg.

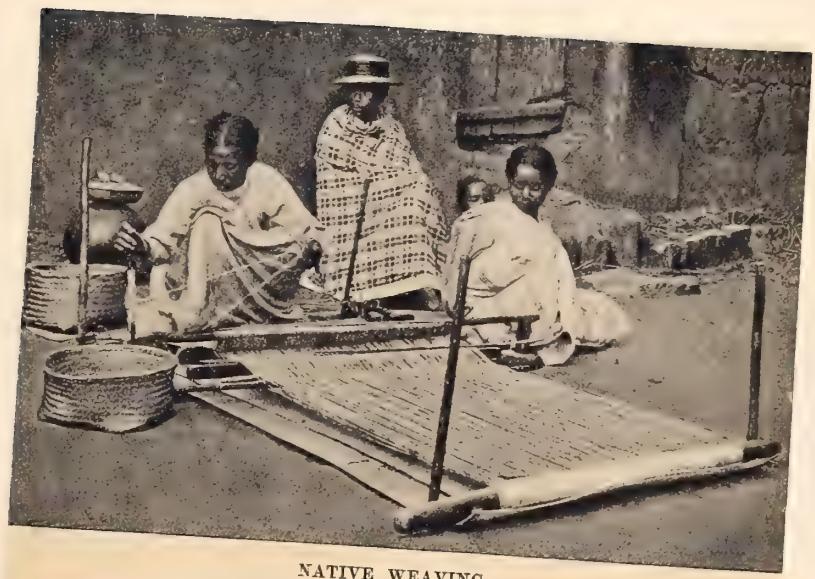
We debarked at Andevara a llenerana a cluster of houses that once pushed on at 1.30, being overtaken by one or two heavy showers of rain during the remainder 1½ hours ride, arriving at 3 o'clock at Andoverante, our last stage for the day & also the week end. It has fewer inhabitants than Tamatave & of course not nearly so many Europeans tho' a few in the neighbourhood testing the capabilities of the soil in the shape of a coffee plantation & sugar do. They have also a sugar plantation close to Tamatave next year expect to export a few tons. Observed near here the curious & striking bird *Dicurus forficatus* which looks to have a horn straight up from the top of its head, called by natives Railory, color dark.

1879

22. VI Smart showers in the night & again during the day
 We attended the native service in the morning about 60
 present Andriamina interpreted for S. in French &
 the native elder. a merchant who usually
 officiates gave it in Malagasy. We afterwards walked
 on sea shore for a few minutes being driven in doors by rain.
 One of my bearers was too unwell to continue with the rest
 yesterday This morning the unmistakeable fever has
 broken out. He will have to be left behind & another one
 engaged in his stead.

In the afternoon we went to the tail end of the Ritualistic
 Ch. in time to hear the conclusion read to the children by a
 Malagasy assistant. They heard some good singing for the
 first time from the Malagasy children, the choir seemed to
 do their part to perfection being led by the minister himself
 a young fair complexioned gentle looking man who is
 married to a native woman. The children afterwards
 assembled on the lawn for S.S. to address & interpreted
 pretty well altho. he has not been here many months, his
 name is Tibbie. He came from Australia

Here as at Tamatave they have what answers to our own
 ancient Curfew Bell. At Tamatave a drum is beaten whilst
 here an officer goes round blowing an ^{or} horn. We met him
 doing the same to assemble the people for worship.



NATIVE WEAVING.

The women-folk weave lambas on these rough looms.

1879 Maromby. Manambonihaka 27

23.VI. We rose at 4.30 this morning altho it was completely dark training very heavily to commence preparing for an early start hoping to set off by 5 but we were only arranged in our canoes in time to push off just at 6 In 4 hours we landed at Maromby. The river for the first 2 or 3 hours was full & wide but we turned up a narrow stream the latter portion brushing close by overhanging trees on either side. Levelled patches of young green rice & swamps. Waiting until all the canoes came up caused a delay of 20 minutes before we again proceeded: including this other 2 hours in the palanquins took us to the village of Manambonihaka at 12 noon when we felt ready for breakfast having only had a sandwich previously. we made rice & eggs suffice & only occupied $\frac{1}{4}$ hour before again starting commencing by crossing the river close outside the village by 3 or 4 journeys of a couple of canoes at 1.15. In 2 hours we arrived at Ranomafana our last stage for the day. It rained more or less all the day. At the foot of the village we crossed a small stream in which is a Hot Spring near by which the Lattice Leaf grows but not in the hot water. The character of the country has completely changed

Today, we have commenced our inland journey and have left the coast behind where we travelled fast or through lakes & moderately well wooded thickets. We no longer see the coco nut palm or the slender Fariazo but the noble & useful rofia () has taken its place. The country is boldly hilly with numerous deep gorges for the most part occupied by the Ravenala or Travellers Tree (*Strania speciosa*) the elegant Bamboo with its tall slender stems & beautiful light green foliage contrasting favourably with the more sombre vegetation around. The Filao has vanished (*Casuarina equisetifolia*), whilst rice swamps are frequent. We now see mountains near us soon to be climbed hard work for our bearers especially if it should be wet like it has been today when in ascending the slippery full sides it was only an expert Marinite who could have resisted so fooling without giving way & landing his freight in the mud over river, through which they more than once had to carry us whilst they were waist deep in the water observed 2 or 3 very pretty little king-fishers again today on the river's banks

1879

Ambatoera, Ambasimbe

29

24.VT Up before 5 this morning & on our way at 6.10 A.M in
 2 hours had thro. Ambatoharanana for 3 hours more came
 to Ambasimbe where we remained from 11.10 till 12.45
 for breakfast, our bearers did not come up in time
 with the needful we had to be content with egg & rice
 Here we learned from a messenger that William Wilson
 of our own mission & Jas. C. Birne of the G.M.S. were
 at Bevoron having come from the capital to meet us
 but having been there three days were getting tired of
 waiting & thinking of giving up if they did not
 hear of us tonight so we pushed on for 2 1/2 hours past
 thro. Narozier in heavy rain which continued the
 remaining 1 1/2 hour till we got to the village of Bevoron
 were kindly welcomed by our friends

The character of the country was similar to that of
 yesterday but more mountainous especially the
 latter portion of it The travellers here was plentiful in
 the forenoon but this afternoon I did not notice one
 It was hard work for the bearers as we have now
 reached some 2000 feet above the sea level & the rain
 had rendered the pathway still very difficult but they
 are very surefooted. I did not stir much. Sometimes the
 pathway was so narrow it was a wonder how great

24.VI

packages were got between them. It was often on a little larger scale like a trench dug for drain tiles wider at the top & tapering down to the bottom in some instances so narrow that there was only foot room. The sides were clothed with green, mossy & beautiful ferns. In one instance we passed under a natural archway of this description & often the path took us close beneath the log of a tree. I noticed tree ferns today for the first time in Madagascar.

We made a long journey today we are told not less than 30 miles which is seldom exceeded
2 We had to pay for it by some of our bearers with the baggage not turning up for the night but remaining a stage behind



1879

25. VI Left Villerona at 7 A.M. Here we are now entering into the great forest of Atamazootra and one of the first things that arrested my attention was the peculiar cry of the Lemurs sometimes like boys calling out to each other from a distance with a screaming halloo & presently one sounded from a tree over head & I had a good view of his black face & white surrounding cap or beard. The body was black or dark brownish white in irregular patches. The tail seemed like that of the cat tribe thick with hairs. The Maramites set down my parangian and pelted it until it moved in full view. Looked down upon us before it inclined to depart *

The road if anything was more difficult than yesterday still climbing to heights of between 3000 and 4000 feet. Banks of ferns abundant but I have only seen one kind of orchid in flower a small flowered one spurred & drooping stalk.

I saw three specimens of it

After 3 $\frac{3}{4}$ hours we stopped at Anivokka for breakfast at 10.45 till 12.45 & at 2.45 reached Analamazada a small village in the heart of the forest where we concluded to remain for the night to allow

* Vari-kandrina is the Malagasy name for this variety

25.VI

our baggage bears me to come up to us: which however they did not do by some blunder & heedlessness the portion that had kept with us so far went forward with Andrianana which we did not discover until we wanted to make up our beds. We got our stretchers however T.S. had his Bed Bag & Slivers & down bed so did not fare very badly with tis Karof in addition Mrs. J. & W. H. insisted they had more than they required & filled my stretcher with sheet blankets rug & pillow

We are now out of the district where bamboos are used as water-carrying vessels today at this evenings resting place I noticed the dark round earthen jar carried on a woman's head as in Africa for the first time

Concordance

26. VI We left Analanay about at 7 AM after a good breakfast & in $1\frac{3}{4}$ hours passed thro. the village of Ampias = impohy at 8.45, & were emerged from the great forest passing over rough ground & grassy hills to the village of Moramanga after a slight descent. Here market was being held & as it was raining slightly the market square presented the appearance of an assembly of immensely large white umbrellas opened out on the ground. Underneath these squatted the vendors with his or her goods. Under one was nothing but wooden bowls of lard or rather beef tallow rendered down with which to plaster & paint their jet black hair such as can grow it long enough! Then there were little bags of small red dried shrimp of which the women folk are reputed to be specially fond when they have young children to suckle. There were native lambas & American cotton in piece & a blue cotton from Pondicherry which the Malagasy wear as their mourning garb. Lignum vita shafts for spades & spear handles. Knives scissars & files of their own make which serve their purpose but w^t do not pass muster except at the lowest cheap John stall. Beeswax & honey

26.VI

Andakana " 1000
Tulon, 11. 260

Rice, Ginger, guavas, manioc heads, & massive silver
ear-rings
(mangahag)

Mr. L. M. S. is also a native teacher there who has
about 80 scholars some of them named Kalsirarama
(signifying not to be divided) answered myiture questions
very creditably. His hair was plaited after the common
fashion ending with pendant knobs all over. I took
him for one as a specimen which he readily granted
H. H. gave him a division of a \$ amounting ^{to} a penny
in value which magnificent gift astonished both him
& the bystanders. Having parted with his hair they
willed him about going contrary to his name - he was
now divided.

Left at 2 and passed through the
village. In 8^{1/2} hours more of Andräökebaka crossed
the plain of Ankay which extends a long way North
& South & here is covered with coarse grass and the
common braken which finds a home in so many
lands Britain S. Africa & New Zealand &c
At 4.30 we reached Andakana a small village
built on both sides of the river Manore. It is often
high but was now low but we took two canoes
to ferry us across in 4 or 5 journeys I took up our
quarters in a house close by for the night

**DIRECTIONS FOR MOUNTING TUBES
WITH
RUBBER COVERED VALVES**

Inflate the tube partially and insert it into the tire in the standard way.

Start application of the tire at valve section.

Insert the valve through the rim and pull from the outside until the valve is seated snugly against the inside surface of the rim. This will prevent the valve from slipping back into the rim during application of the tire.

If the rim holes on older cars are found to be too small to permit drawing the valve entirely through, they may be enlarged easily with a round file.

After the tire has been applied, adjust it so that the valve protrudes through the rim in a straight position, and pull the valve from the outside until the tube is seated snugly against the inside surface of the rim.

Where RUBBER VALVES are applied to flat base rims with flaps, make sure that the valve is drawn entirely through the flap and is seated snugly on the inner surface before applying the tire to the rim.

After following the above procedure, inflation of the tire is completed by the standard methods used for metal valves.

**TO DEMOUNT A TIRE
CONTAINING A TUBE WITH A RUBBER VALVE**

Start diametrically across from the valve, and, working both ways from this point, press one tire bead off the rim ledge and down into the well.

Start removal of the first bead at the valve, and when clear of the rim, pull the valve back through the valve hole from the inside.

The second bead is then removed in a similar manner.

**THIS TUBE IS EQUIPPED WITH THE LATEST
IMPROVEMENT IN INNER TUBES:**

A RUBBER VALVE

1. The rubber valve used on this tube is a new development in automobile tubes. Most of the 1935 and all 1936 model cars will use tubes equipped with these rubber valves.
2. Vulcanized to the tube, it keeps the air in your tube better because it prevents air leakage around the valve base.
3. The tapered shape and the elastic qualities eliminate injury to the tube or possibility of the valve being torn out of the tube in most cases if your tube is punctured.
4. The elimination of all metal parts used on old type tubes, together with the elastic base of the rubber valve, permits the tube to fit tightly against the inside of the tire. This feature eliminates the danger of pinching or injury to the tube in mounting, also PREVENTS THE ENTRANCE OF WATER OR DIRT INTO THE INSIDE OF THE TIRE.
5. THIS NEW TUBE WITH RUBBER VALVE IS A BIG IMPROVEMENT OVER THE OLD STYLE BENT VALVES USED SO OFTEN WITH WIRE WHEELS. This valve does not stick out on the side where it can be bent or broken off. To inflate this tube on wire wheels, just bend it out and when inflated, let it flop right back in place.

(OVER)

Afar in the Desert

Afar in the desert I love to ride,
With the silent Bush-boy alone by my side :
When the sorrows of life the soul o'ercast,
And, sick of the present I turn to the past ;
And the eye is suffused with regretful tears,
From the fond recollection of former years ;
And the shadows of things that have long since fled,
Fly o'er the brain like ghosts of the dead -
Bright visions of glory that vanished too soon -
Day-dreams that departed ere man's rods noon,
Attachments by fate or by falsehood left -
Companions of early days lost or left -
And my Native Land ! whose magical name
Thrills to my heart like electric flame ;
The home of my childhood - the haunts of my prime ;
All the passions & scenes of that rapturous time,
When the feelings were young & the world was new,
Like the fresh bowers of Paradise opening to view
All - all now forsaken, forgotten, or gone ;
And I alone exile remembered of none,
My high aims abandoned & good acts undone -
A weary of all that is under the sun ;
With that sadness of heart which no stranger may scan,
I fly to the Desert afar from man.

Afar in the Desert I love to ride,
With the silent Bush-boy alone by my side ;
When the ~~sorrows~~ ^{is a snakeoil} of this wearisome life,

With its scenes of corruption, oppression, & strife;
The proud man's scorn, & the base man's fear;
And the scorner's laugh, & the sufferer's tear;
And malice, & meanness, & falsehood, & folly,
Dispose me to musing & dark melancholy;
When my bosom is full & my thoughts are high,
And my soul is sick with the bondman's sigh -
Oh then! there is freedom, & joy, & pride,
Afar in the Desert alone to ride !
There is rapture to vault on the champing steed,
And to bound away with the eagle's speed,
With the death - fraught fire - fork in my hand
(The onus law of the Desert land.);
But 'tis not the innocent to destroy,
For I hate the huntsman's savage joy.

Afar in the Desert I love to ride,
With the silent Bush-boy alone by my side;
Awa - awa from the dwellings of men,
By the wild deer's haunts & the buffalo's glen;
By the valleys remote where the oribi plays;
Where the gnu, the gazelle, & the hartebeest graze;
Where the gemsbok stand un嚇ted to recline
By the skirts of gray forests overgrown with wild vine;
And the delirious boughs at peace in his wood;
And the river - horse gamboots unscared in the flood
And the mighty rhinoceros wallows at v. l.
In the vley where the wild ass is dry his ful.

Afar in the Desert I love to ride,
With the silent Bush-boy alone by my side :
O'er the brown Karoo where the barking cry
Of the springbok's fawn sounds plaintively ;
Where the Zebra wantonly ruffles his mane,
In fields seldom freshened by moisture or rain ;
And the stately koodoo exultingly bounds,
Undisturbed by the bay of the hunter's hounds ;
And the nimorous quagga's wild whistling neigh
Is heard by the brak fountain far away ;
And the fleet-footed ostrich over the waste
Speeds like a horseman who travels in haste ;
And the vulture in circles wheels high over head,
Greedy to scent & to gorge on the dead ;
And the grisly wolf & the shrieking jackal,
Howl for their prey at evening fall ;
And the fiend-like laugh of hyenas grim,
Fearfully startles the twilight dim.

Afar in the Desert I love to ride,
With the silent Bush-boy alone by my side :
Away-away in the wilderness vast,
Where the white man's foot hath never passed,
And the quivered Koranna or Bechuan,
Hath rarely passed with his roving clan ;
A region of emptiness, howling & drear,
A rich man hath abandoned from famine & fear ;
Which the snake & the lizard inhabit alone,

And the bat flitting forth from his old hollow stone
Where grass, nor herb, nor shrub takes root,
Save poisonous horns that pierce the foot:
And the bitter-melon, for food & drink,
Is the pilgrim's fare on the Salt Lake's brink:
A region of drought where no river glides,
Nor riffling brook with osiered sides;
Nor needly root, nor mossy fountain,
Nor shady tree, nor cloud-capped mountain,
Are found to refresh the aching eye:
But the barren earth & burning sky,
And the black horizon round & round,
Without a living sight or sound,
Tell to the heart in its pensive mood,
That this is — Nature's Solitude.

And here — while the night winds round me sigh
And the stars burn bright in the midnight sky
As I sit apart by the caverned stone,
Like Elijah, at Horeb's cave alone,
And feel as a moth in the mighty hand
That spread the heavens & heaved the land —
A 'still small voice' comes through the wild
(Like a father consoling his fretful child),
Which banishes bitterness & fear —
Saying 'man is distant, but God is near!'

T. Pringle

June 1862. — 20.

Saccularia) *Antennariae*
etc. day-

the day or 10

10-0-74 it

My Beloved Friend.

In addition to my very interesting letter of 8mo 2d we "wrote" its way here was rather I have another view. South Africa - old or new they never come ^{wrong} ~~long~~ for they come with perhaps, alike of detail & of living interest. Four months ago to day we landed at Camarones

as the tide with ebb & flow

Days of misery come & go -

How the autumn leaves are falling -

Prick & fast! so I see again in Thine

"Thomas Welles has passed away"

We parted - without any expectation on his part 'tis gathered of our ever willing & kind friends again! "Thomas Dyer,

on earth again! "Names Elder leaves for Texas in a week or less."

had been elected for New Zealand & I
might have seen him there - I think
none of the latter, unless the former, for
I do not know but there little to either -

I have read of the "Salvation Army" with interest. I have an idea that those who are in "labours abundant" for their Lord, in the same sphere among them, will not be among the first to drag the movement down - far by no means, however, in it.

Perhaps with his gentle pleadings could save

"And if one soul few numbers
Meet me at Good night Las
the heaven will be too heavenly
In Emanuels Land."

I read as note, yesterday, "I have been 3 times at these meetings - but no mention is made of Thy part in the vocal service - I read, yester
day 101 in the Adult Class, & of the
Women of Lazarus in Lovers well -
but no mention is made of the Assembly
or cold water given thee to handle &
the name of a Disciple - Do not
be so afraid of doing wrong, as not to
dare do right. in the Meeting or my
own people - If silence be kept; be
sure the Lord of the Harvest has ap-
pointed the fast & then keep it &

all means. Look well at it. It can
not be subtler than Satan. There be more
fear than justice? - "Second Time as
ourselves as they too often do make
me & + + + They for wrong are not in
our favor Edgar Clarke, is the only
shred I have about him from any
one by Mrs. Hale, & I thank thee
for it - - - But what about my
Biography Chronology & Fact -
I never saw the "White Sea"
I was not present in either in the
Young Biggs or 1878 or 1879
I was there in 1877, far too full
of the Southern Hemisphere, for
much else just then. Tell me
from thy auto book, or from the
records of the T & B F, if thou art
able to find the slightest mention
of Sankey, by me at the time
of any former year! - No "Keast
of Whistles" is set up in Devonshire
House yet, tho' I have little doubt
there are, who would gain some if so,
my friend H P, with all his ~~specimens~~

I have a nice letter from dear Daniel & Hatt, written on the day on which sixty years ago, he was married to my - Eliza Carter. How well I remember us when the visitors of yesterday, taking their walk from the Cottage (where our Grandmother used to live) to the doors of the Meeting House - Eliza Hatt gone - many Prior gone & others going! gone! before the fatal fall or she hurried - gone!!! "Blessed are the dead who die in the Lord from henceforth, they shall rest from their labours in this world" so follow them - And when a list of all the buried babies inclosed in Daniel's grave you see, 87 - less some since then some very active in the world - when the late Brother Parkhouse returned from America he was walking in the same ground with his brother John - when the following thought suddenly came -

How where grace is this?
John means death?
John slowly but emphatically Is he dead?
John No generally gone to other
John peculiar Yes! or they wouldn't have babies!

As a rule I never like to burn, & especially before there are dead, so patiently waiting, I suppose it must be rather poor for Uncle Dan to be allowed to get away again & once more into the garden. In fact, in embryos, at least there may be a preparation for success with the hours in knowledge posterior delayed as a precious trust to these people, in the service of the King - We had a palanquin going to some 26 miles yesterday noon at 2 meeting & home within 12 hours, for Friday Aug 1 - With the 400 lbs in a little steamer for the bunching

Albert Clarke has now a little
estate of 200 acres freehold and
has got, not out of Nimmie funds
but out of his own slender resources.

They are in the locality of 20,000
Kafirs who have never had any
Nimmie care for schools or otherwise.

A little girl once said "a mother,
when you scrape the bottom of the
Barrel, I think we Almighty bears
that, for then the meal comes in".

We left Pietermaritzburg at
9 in the morning L, by way of
Richmond, reached D'Fope at 8
that night, by Post Cart - 1500
horses having gone to the front we
had some difficulty next day, but the
Landlord at D'Fope managed to supply
a very sorry Restaurant for supper
for Laugley Kitching & myself
Mr. Poynter Magistrate my R.W.C.
left me his horse saddle & bridle,
we left about 4 p.m. 10 for a 20
miles ride, at foot pace, over a
wile country, with two Kafirs on
foot, as guides & luggage bearers -
Post Cart Travel in South Africa

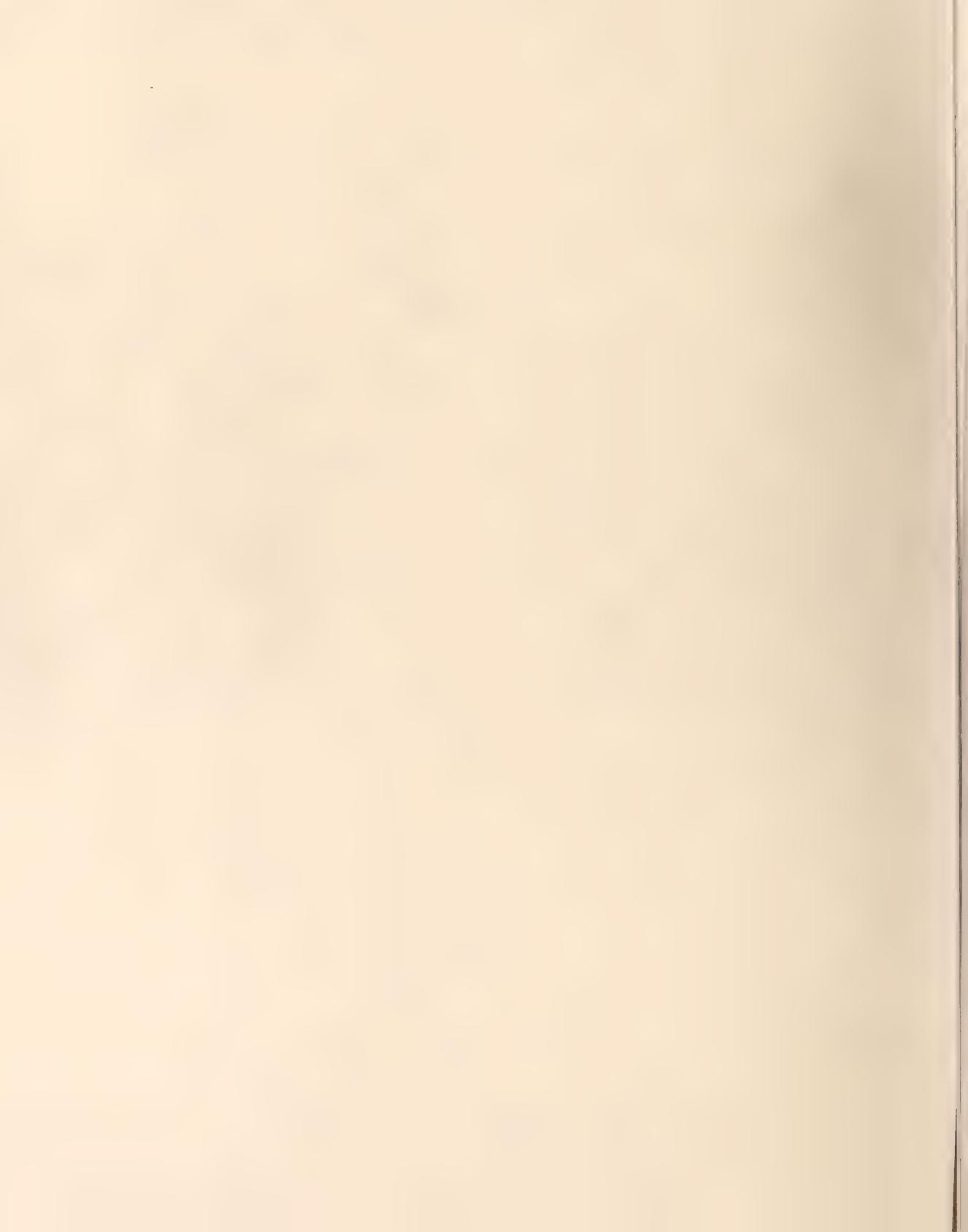
is costly with a very decided check
on the imagination in the matter of
luggage - in the above from 22 to
24 were allowed ^{per} with a charge of
nine pence a pound, for every lb.
above that weight! - We arrived at
Rock Fountain about 3 mi down,
halted at a Farm on the way -
but "Missus" was from home & a
cup of coffee without any bread was all
they had to offer - I made so bold,
seeing some chickens about, to ask
for a raw egg - the hen however
soon began to lay was the exhaustive
reply - but a discovery on my return
was made soon after - four duck
eggs being found in a basin, one
of which I broke & swallowed whole -
Langley watching happily had an apple
in his pocket & thus we were both
supplied with a frugal mid day
meal - Edmund F. Mayle & his
model Nurse wife, & their two
dear children, looked so neat and
clean, notwithstanding all the
difficulty of their untold surroundings;
and, at the times of some religious
engagement, they were so good; &
willing, on their parental care -

at Petermaritzburg; often spelled May
nburg, or shortened to Bell Mary, we
found a very open town, access being
readily granted to the Congregations of
the Wesleyan Body - The First pres-
byterian - The Second presbyterian
& the Congregational, in addition to
a meeting after the manner of
Friends, so announced in the public
invitations - I thankfully believe
they were, all, good times & ended
to the Lord - I say they without any
feeling of boasting the rather of having
~~invitations~~ ~~of that~~ ~~were~~ ~~God~~ ~~brought~~
~~invitations~~ ~~of that~~ ~~were~~ ~~God~~ ~~brought~~
There, also, we found a
few Friends got up a social tea
& held our meeting after, 10 all told,
more than half numbers, people
Peekover his son among the number;
Albert E Lorraine was also there, per-
haps he was one of my Ayston Boys.*
- At the close of this meeting, people
Peekover proposed the continuance of
a Meet for Worship on first day & in
the mid week & it was agreed that
a trial be made, the time & place
being then & there fixed - in Durban
we were cordially welcomed by our
Wesleyan Friends ~~as~~ the way was
made for us for religious service in
that place also - The "May Queen"

sas ready for sea, Miss 15 and I had
back from Matabay - but could not
sail by reason of the surf on the bar,
this continued just long enough to allow
of our taking a passage in her, & this
probably saved us a month, as we
could hear of no other vessel going
to Mauritius short of that time -
& And they who mark the hand of
Providence - Shall never want
a Providence to mark - I could
tell thee much & leave much untold
of the way & trials of the day, thy
goodness & thy grace - but time
would fail - Some of the difficulties
& our journeys I may probably send
to the Friends British Friend to N.
I refer thee for further detail - When
we left Natal, there was a rumour,
that the Zulus had burnt up the grass
& that the invading army could not
advance, in consequence, for lack of
food for horses & oxen, until the
Spring - alas! alas! for the drought
probably yet to come - And now I
must draw to a close - Much
else goes with this for thee & thy dear
Mars & open house circle & tales of
what I have to hear off & say to
the Norman "be strong & q a good
courage - Be strong in the Lord... ^{your}

landed at Janataw
Aug 1879 about 1 pm
we expect to start in a
few days for the Capital
under favourable circumstan-
ces as to escort - H.

10.79



Danatane Madagascar
Aug 6th 1879 8pm

My dear Friend

Baron Perrey

not unmindful of
being thy debtor for a very inter-
esting & informing letter, "social
& religious", I dedicate to
thee & thy house, the my first
bipartite issue of our little paper
in Madagascar, which we landed
safely about 1 o'clock today -
we have come from Durban via
Mauritius about 2300 miles in
20 days, including 4 or 5 days
at Port Louis - goodness & mercy
follow us still, there is much in
what to look back & wonder &
adore - & to breathe the ascription
"Great & marvellous are thy
works Lord God Almighty"

Mauritius has recently
been a sort of fever den - as
many as 400 are now said to be
dead

The Hospital at Port Louis - The
first day was the "Farewell Bobart"
a Barque of over 500 Tons. The
Master of which, Cap. Cudworth,
took the fever & was recently miss-
ing-dead. & all the crew were
more or less affected - Typhus
was seen in among the cattle &
the slaughter is great to keep
it under - The small pox
has abated here - few if any
cases remain, quarantine is
nowhere enforced on all ships
at Port Louis coming from hence -

Allas so near we started
day in fine weather, it is
unquestionably Dipecally hot.
My friend Langy relishing his
beer very profuse with some
sickness & internal disturbance
and in addition, rarely able
to sit up many minutes for
days together; to be on shore &
a great relief & after a good
dinner, ^{and} ~~very~~ dinner, etc, he feels
much better.

as for myself, I am so blessed
as to be singularly well & able to
endure any reasonable amount
of fatigue. I accept this as a
great favor in prospect of the
pending journey of 150 miles up
country from ^{to Autanamana} Pernambuco
seat, & a bar for a four respite
between two poles, with a man
at each corner, is the customary
mode of conveyance, the effect
is serious, as the Malagosi
or half walk, half trot, keeping
step - I know not what the
effect would be, soon after driving,
but the semi churning motion, tho'
apparently easy, looks as tho' it
would be very apt to stir up
trifles - Many of our friends
I doubt not will be glad to know
of our being safely out of South
Africa (I know some feel the time
to be long) but (with an appre-
hension of entire clearness in
respect of it) I am well assured *

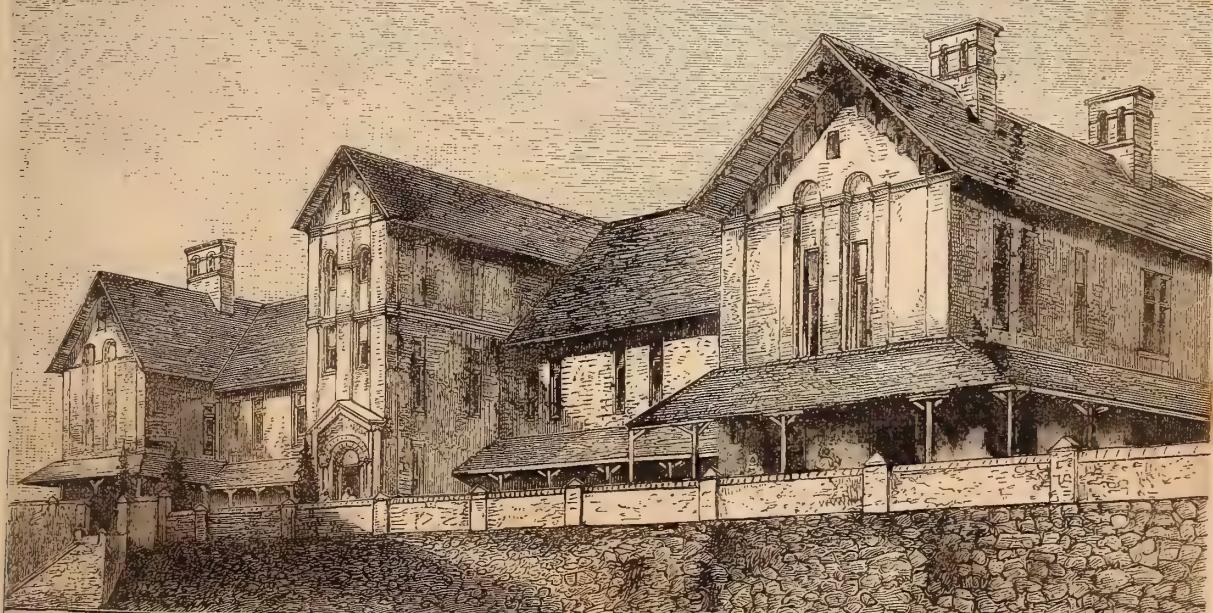
not one day too many, was spent
there - or ~~as~~^{more} rather on the side of
shortness than otherwise - but I
think it will interest thee to have
a few notions of Natal - Our
visit to Libeal & E Clarke's at
Rock Foundation, I took back upon
with mingled satisfaction - they
are trusting to the Lord for their
supply of their pecuniary need -
their faith is firm, now will th
I believe be suffered to fail, for
He in whom they seek, day by day,
to put their trust, hath said, He
will goe as mine & he shall be mine
I have written to our friend
Isaac Brown, hoping he will be
putting together to raise £100
for breeding & other purposes in
aid of New Haven Work - He
gave 25£ of the 100 as seed -
and in my notes to the Friend
& B Ford, without naming the
100£ I have said that Isaac
being in Dailegh, I doubt not it

26. VI

Our luggage with the lazy bearers lagging behind the other day only came up to us late tonight and perhaps it ^{would} not have reached us till our arrival at the Capital had not Ravivona been sent back after it, which rather shamed our negligent Captain 'long-nails' as I call him.



ANTANANARIVO, MADAGASCAR.



2nd. At 11^o, we were on our way from Andakana this morning in a slight shower of rain & at 8.30 passed through Ambodivifody to north of Asabotry a small market village arriving at 10.30 for lunch at Ambodivangaro for 2 hours till 1 P.M. Here we were at the foot of a splendid range of mountains & immediately commenced the ascent of Mt Anzano's steep & slippery sides the most difficult part of the whole journey but this is saying nothing the description can equal the reality the descent of the side we are now on was worse than the ascent. We were frequently on the edge of a path scarcely affording our bearers even a foot-hold in places where had they slipped they & their charge would have been sent to the bottom of yawning chasms. How these brave men can keep their foot-hold is really astonishing especially in the placidity mind which everybody here calls slippery; but it was amazing to hear them say has it been slippery they could not have traversed it. As it was nine times or twice falls into ditches We again passed through a belt of forest called the first or inner belt coming from the Capital It is not so wide as the other for this is not especially

from subtending the capital one or two villages both with timber & charcoal. Some splendid views opened to us below of rice valleys surrounded by high banks & high grey boulders of rock. One very large boulder or rounded mountain of rock goes by the name of Ambatomirahy. It lies east of the village of Manzakantrianina which we reached at 5 P.M. taking up our quarters in the mud-walled chapel of the L.M.S. where A.S. & I had our stretchers on either side the pulpit within the communion rails & W.W. and J.T. the main body of the place. It is situated 5000 feet or so above the level of the sea & we felt it really cold & chill & damn' I would have been glad of a fire but for the smoke - there being no chimney (no fire-place). This village is not often a halting place for travellers. I remarked the faces & limbs of the children & people who thronged around us at the door watching our operations were the dirtiest we had seen in Madagascar or so far. It is considered 5 good travelling hours distant from the capital.

28.VI We had no occasion to make an early start this morning well knowing we could accomplish the remaining space between us & Antananarivo in about five hours so we only set out at 8.10 AM 2 hours we came to Isoavina a station of the L.M.S. where we stopped an hour & half in W.C.G. Peake's pretty funeral looking house. We examined the new chapel almost finished costing about £200 of which the Malagasy contributed. The labour not taken into account it is a very creditable building of sand-dried bricks & burnt ones in certain places it is left with good large windows of coloured glass. From here is three hours to the capital.

At 18 miles distance we could readily distinguish the hill on which the Queen's palace stands out so conspicuously in reaching the top of a hill where we got the first good & distinct view of the town our hearts beat forth with a sense of pleasure & trust in God with us impetuously. Our course lay through the town of Ambohimahazo which 3 weeks ago was fined £10,000 for practicing the Tangaia custom or trial by poison.

Tangaia is the Madagascar ~~Lingam~~ Lingam Isoavina is 15 miles E. of the Capital & the N. is marked by the



MARKET PLACE, ANTANANARIVO.



THE MISSION HOSPITAL, TANANARIVE.

Just re-opened by Dr. C. F. A. Moss.



WILLIAM AND LUCY S. JOHNSON.

We saw a number of salangsins on the distance & our bearers said there is some one on that hill side coming to meet you so it proved for presently we met more than a dozen of the various mission families come to bid us welcome among them in the near of Madagascar. First & foremost was Helen Gilpin & her visitor Miss Graham late of the F.M.B. & Samuel Clemens & Susan C. Their two little girls Mary & Katy Mr Brockway & Miss Brockway & Lily who is now assisting H.G. in her school Briggs Lukes

Price &c & our introduction to each in turn we were soon hurried on in front by our now impatient bearers eager to complete this last stage of the long journey, the perspiration trickled down their heads & shoulders as they even ran along puffing & panting for want of breath. *

We were taken straight to the house just vacated by Mr Johnson's family with whom since the death of his wife (a daughter of Dr Jewel) James C Thorne has resided so that he now appears as our host tho we were informed by Dr J that H. Gilpin and Susan Clemens were intending kindly to look after our comfort. All seems to go on well in the house.

A couple of passing Malagasy remarked of Dr. That must be the father of them all

28.VI
VII

under the hands of Ranairo and his wife Rasikina two steady interesting looking ex-slaves whom Isaac Brown interested himself concerning the funds for purchasing their freedom. The husband is work but the wife looks after him & ever nothing else in the house they have two servant assistants under them. One mans business at Mosambique liberated slave simply brings the day's supply of water from the distant spring for which he receives \$6 a month & his rice. This water carrying is usually done by the women but one employed here did something for which she was dismissed. The Mosambique being at a loose end on his liberation asked if we might do the carrying. I was informed by J.B. he might if he would be content with the same wages. Being thus taken on for a specific job he has dedicated himself in a permanent member of the household.

We were invited to take tea, next door with H. Gilpin, we sat down H.C. my Gramma our wives & J.B. home & Mr. Wilson, during intermission one or two visitors came in viz. Mr. & Mrs. Brockway,

28. VI Kelly & I joined over . . . we conversed about our African journey, looked at H.G., ferns send with T.S. reading the 103rd ps. Prayer

29. VI We rode in palanquins with W. Wilson to attend the Friends Mission Chapel of Ambohitantely at 9 this morning, where Andrianony is the Pastor and reflects the training teaching of J. Sewell. The sermon was from Matt x v.13 to end Faith & Trust in Christ. The name of chapel is from the name of the portion of the town on which it is built & means the honey town. Am = at. Bohitra signifies town but is altered here to suit the sound into bohitra. Tanteis means honey. The church or chapel at the honey-town. In the afternoon Andrianony & about 100 of the congregation men & women came to see us with presents of 3 turkeys & half a doz. chickens, also oranges ~~bananas~~ & a basket of eggs to express their pleasure at our coming to see them T.S. reminded them of J. Sewell they wished to know when we had seen him last How many years we were going to stop among them, when T.S. took off his hat & stroked his bald head

29.VI

S. Clemes. J. Sharp

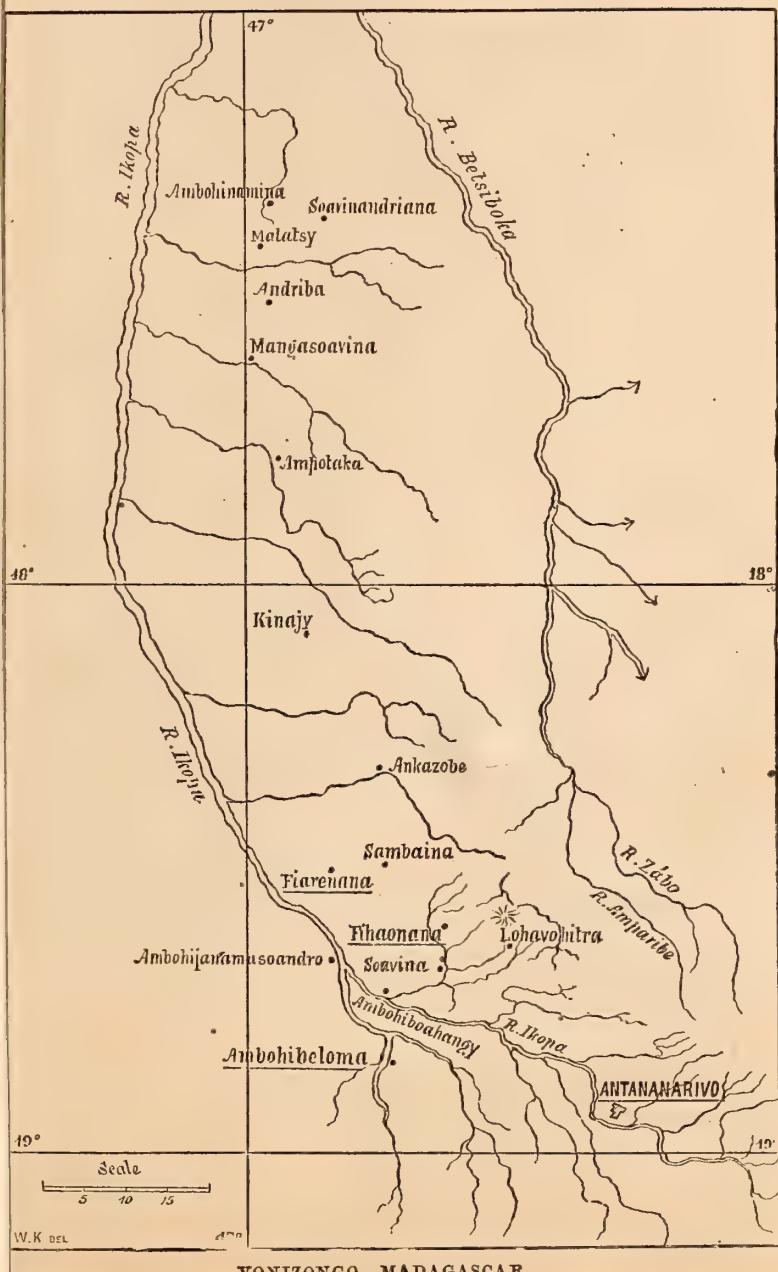
Smilingly told them to look there for an answer which made them laugh heartily.

Cardu some of the old ones in the number remains a couple of geese. They said they were divided in their households I could not understand would have liked all ascertain us in their houses so they came to see us Bro. as presents saying there was more to follow.

We were all invited to take tea with Samuel & Anna who in whose house the 1st.-day evening meeting fell in course. F. S. read two chapters in Ephesians when silence ensued broken by S. C. in prayer & thanksgiving for thanksgiving for the two Friends come to visit them the merciful regards bestowed upon them during the 1/2 years of their wandering in Africa & the return up to the present time &c. And the desire that they might have words given them to say to the people they had now come to visit that they might be a comfort a blessing & strengthening to them. J. Sharp spoke shortly of the mingled feelings which filled his mind on the Lord having brot him thus far on the journey which for so many years had been in the view of his mind. Jas C. Thorne knelt



Mr. Chevalier's
Anatomical Museum



VONIZONGO, MADAGASCAR.

in prayer similarly wth Saml. Crimes. To^s - na^t, i went on
in continuance. The meeting shortly ended
there were present Helen Gilpin, Mrs. Graham, W^m. Wilson,
Samuel Susan Crimes, James C. Thorne & H. L. G.
& Geill & Mr. & Mrs. J. M. D. Our two selves made up our "Frank" a dozen.

Oct. VI After looking over the Pin. mⁱ statement
we spent this forenoon in discussing my intentions
of course what can be done, dinner in the end
of time, with S. T. gone or not. S. T. was called
to give us a welcome greeting as C. F. M^{rs} & R. S^o.
in the evening H. T. Brainerd. It is decided that we
shall accompany Samuel Crimes on a journey which
falls in course his weekend it is in Mr. Johnson's
district at Sirangaina & S. C. has only visited it once
before. Ambohimandry (Ambohimandry) lying to the East
is a station that was frequently visited by J. S. Jewell.

R. Palaiurivon with two attendants, each bearing
a fat turkey as a present. He said he ^{had} have liked to
have invited us to his house, but his wife is too ill.
R. B. says he has perhaps a greater right to the throne
than the reigning queen, but is obliged to keep quiet.
Rul - advised us to visit the queen & crime

44 1879
30. VI

Prime Minister's Letter

minister or it might be construed into a want of friendliness. As soon as Mr. Cleves heard we were on the road to the Capital he wrote to inform the Prime Minister of it, as being the proper thing to do, & received a letter of which the following is a translation.

Antananarivo

June 26 1879

To Mr. Samuel Cleves.

I have received the letter you wrote to me on the 23rd inst. saying that Mr. Isaac Sharpe and Mr. Langford Hastings were coming here as messengers of your Church on the other side of the Isd., & visit the Churches here in Madagascar and I have heard all that your letter said And I am glad news of their coming and I thank you.

Good bye May God bless you, I visit you
May you live in prosperity or happiness.

May god bless you says your friend

Rainilaiarivon

Prime Minister

1879

45

1. VII

III. Thermometer at 8 A.M. in shade of veranda & it
stood at 48° & 39° in my bedroom. Between 4 & 5 in
the evening it was 64° indeed most of the day.

Went to hours ride with A.G. to the mill with
the deep trenches cut in it by

2. VII J.C. Tidmarsh accompanied us on inspection of P.G. School for girls, the hospital printing office. We afterwards saw the small building of the one belonging to the L.M.G. which since we return from C.R. (a addition has been closed. The Matron Mrs Hogg a Scotch woman lives close by & is desirous of having it opened even without a Dr.

3. VII One of the missionaries J.J. Matthews with his family was come into town this morning having all been prostrated several times with fever. His district lies at the N.W. portion of the province of Innernia this station is called Fihouana. Last year the fever was so bad that 2,000 of the people died of it & 1000 have died this year. Last year the people would hardly take the quinine when presented with it; but this year from seeing the beneficial results on those who did use it he has not been able to meet the demand for it & in 4 mos. has sold £11 worth. Some villages he says are completely depopulated by the fever often the poor are left unburied.

J.M. is a man full of anecdote & great admirer of his countryman Dr Buff He also mentioned

1819
3.VII.

The case of a chaplain travelling with the ⁴ count duke, asking him from his observations in different countries, did he think the missionaries doing any good; was it any use having them? meeting with the reply, What are your marching orders? What do you mean? What are your marching orders said the duke again; are they not Go ye forth into all the world & preach the gospel to every creature. - Poor chaplain!

The Friday Market

4.VII In company with Mr Baron & W. Wilson I.G.T.S went this forenoon over the market - such a market as is to be seen no where else in the world. A large open space taken possession of by each vendor where & as he will without regard to order or even foot-way for the purchasers we were obliged frequently to tread on their mats on which the wares & were laid on the ground & arranged for sale or stride over earthen jars or heaps of uses & manacles. - There were two or three groups of slaves with their owners awaiting

4. VII

Slave Market

purchasers. One of these groups consisted of a row of five men in straw hats with black ribbons & white tamboas sat on a bank of earth with their backs against a wall, seated immediately in front of about a foot below them were the chattels viz. two or three men & women past the prime of life & not very inviting in appearance a boy & a girl & a comely looking, looking regular featured young woman also clad in a clean white tambo. He stood awhile & noticed the faces of these slave-dealers, who did not like our gaze & seemed half ashamed of themselves, well knowing as they do the missionary's the Englishman's view of their traffic, altho. they are somewhat loosely held under a ^bmild form of slavery. Still just to test her feelings Mr. D. Buron said to the young woman - (Dont you feel ashamed at being exposed in this undignified manner?) (Don't you answer authoritatively came from the lips of her master close behind - She hung down her head, & we passed on)

4. VII

The L.M.S. Prayer-meeting fell in course this evening
 was held at the house of S. Clémens who read scripture
 & gave out the hymns & engaged all the last in prayer
 J.S. was also so occupied & Geo Cousins very nicely.

— Tsirangaina —

5. VII At 5 hours palanquin ride across the Irofia river
 brought us by 2 o'clock to Tsirangaina a station of Mr.
 Johnson's lying SW of Antananarivo. Our Canteen box
 bedding, & cook had been sent on over night & when we
 arrived we were met outside the moat by the head
 man of the village 14 honour & conducted to the house
 or room assigned to us where our mid day meal
 was ready prepared. After a short greeting the people
 left us & returned as soon as it was over, some bringing
 presents of poultry potatoes rice pumpkins &c and
 others wanting medicine, in supplying which the
 afternoon was taken up until close upon dark when
 we all three Sam Clémens & I myself took a walk on
 these Ankaratra Hills to quicken the circulation
 & warm our feet, for there is no fire-place in our room.
 The cooking is done in another building. After
 dinner according to custom our bearers those who so
 inclined came in to reading & a hymn.

1879

Tsirangaind

6. VIII About one o'clock the people were assembled in the
Tsirangaind (of which the literal translation is
Meeting House); tho. it is here commonly called the Chapel
to the number of 250 or thereabouts. S. C. presided commencing
with hymn &c as customary in these churches, prayer
reading a part of the XIIth of Luke & sermon thereon
delivered in fluent Malagasy. After another hymn
J. ascended to the pulpit & S. C. interpreted a short sermon
for him, he having referred us to our dinner,
a bable - as promised ably & lively conducted by S. C.
with about 40 people old young men & women.
After which a large number of them followed us into
the house - they were mostly wanting medicine,
which despatching, deserved our supper an hour
or two. After which reading to those who came in
as before with hymn prayer & S. C. presides. Then
we fell to reading letters of S. C. to the Prince of 5 mo.
which a messenger had been sent after us with
They don't get the B.F. & anthem.

1879

Amboatavo M.M.

A monthly meeting of the usual character of a prayer-meeting fell in course today at Amboatavo. Thither we accompanied Samuel Ctemes about 1/2 hour in the filanjana, returning to Torangau in the evening. About 8 villages or churches were represented in the assembly. As a group came in from a village they sat together & commenced to sing a hymn or two followed in turn by the congregation from another village led by its native evangelist or teacher. In this way we sat & listened for an hour or more to some dozen or two hymns before the service began. This seemed to have been their custom with Mr. Johnson. S.C. gave out a hymn in which all joined followed by prayer, reading & sermon with hymns intervening. He interpreted most addresses both from Dr. Sharp & myself. The people expressed their pleasure at seeing us & brought some presents of poultry &c. They enquired after Mr. Johnson & took Sewell both of whom seem to have got a hold of the people. Medicines were here also in great demand & Samuel Ctemes name seems to have gone before him for he was consulted in all sorts of cases so that we had only time to

7. VII

" get back to Tsirangaina in daylight to be again besieged by fresh applicants for medical treatment, in which he was occupied as the Dr & Ias the dispenser for 2 or 3 hours before we got our supper.

8. VII No sooner did we open our joint bedroom & sitting room door this morning than the people began crowding in as before with bottles for medicine, but they were sent out for their own sake as well as ours & their names written down by one of their number and given called in order, which kept S. G. closely occupied till 10.30 I fabricating in weighing, pouring & sealing up. We got back to Antananarivo by 3.30 & spent the rest of the day at S. G.'s house.

Tsirangaina is a place where many of the royal house have been buried. Their tombs are easily distinguished from those of ordinary individuals in the little house which surrounds them. Only one had an inscription on it, on a small tablet, in Malagasy thus. — Kasata is the owner of it, finished in the year 1872.

1879

9. VII Cut this morning making calls on L.M.S. families
 Afternoon a call from 14 of the teachers in Mr. Johnson's
 school at Amboinjatovo. Two or three of them can
 speak a word or two of English

Kalaiarivony called again & we had a little
 anti-Slavery talk with him thru Mr. Barow.
 He is a deacon in one of the Churches & admits
 slavery to be wrong, but says it is our wealth,
 what are we to do, now Vazaha have ships &
 trade & can make money without but we can not.
 And some of our slaves are as much cared for as our
 own children

10. VII J.C. Thorne invited us to accompany him to his
 distribution of prizes at the Analakely School held in
 the Chapel. The prizes were given for regular attendance
 & 8 out of the 200 had not missed once. One of the Pastors of
 the Ch. told them 31 yrs ago he was a scholar himself
 with the first missionaries & in enumerating their
 present privileges told them what a kind teacher they
 had in Mr. Thorne, whereas the first missionary
 used to beat them, aye & black them well too!

* We walked, I got wet with perspiration & walking down at one
 of the corners I got a sudden chill & cold

11. VII Head hot & eyes aching, limbs & body so cold I cannot warm them in fact it is a little of the Malagasy fever Quinine 3 times a day - Charcoal fire in bedroom at night, lots of things on the bed, 3 seaspoonfuls of rice & then sleep for the first time in three days got warm & a moisture on the skin

12. VII Much better this morning but did not feel strong enough to ride out with F. J. & Baron to see the neighbourhood of the Palace in the afternoon. In the morning went into Mr. H. well enough to go & look over the parts of dried ferns in a warm room & so was occupied 2 hours.

13. VII Attended the Ambonitately Friends' service conducted by the natives but after the sermon Dr. Lynn & Sharp addressed them thro. Amst. Clemes. At the close, several of the deacons drew up under the platform pulpit by the table & commenced talking about the means required for re-roofing the building; endeavouring to stir up the congregation to set their murses down for the needed sum of £25. But the native doctor wished for his part, no work to be commenced 'till all the money. After several had spoken or even ride the old and tame horse again, it was according to Malagasy custom the viewing in front of the parable

An Improvised Parable

13. VII

There were two mothers, he said; one each had a child; The one began bemoaning all the trouble, anxiety, care & expence she had had in bring up her son; and, now that he was older she intended to send him away to his own living. Take care of himself. But the other mother said she had had her child's troubles & hard times with her offspring; know that he was able to work. She intended bringing him up to help her, so that she might now be repaid for all the thought & care she had bestowed upon him. Now! added Rainikrama, we were like the two mothers when we first raised the money and put up this building: were we not anxious about it? Were we not tired and worried about it constantly? Well, then, dont let us be like the first mother, now that it is big & standing give it up; but let us be like the second mother and make it repay us for all our trouble! It does repay us. Are we not always using it to worship in? Well then now it wants just a little mending, let us do it, And throw all our past trouble away by letting it get worse. Another speaker who sat near me wore a European black coat said - (do you see the two Nazaha here, if you dont subscribe for it they will be ashamed of you) - A voice then called out just

1879

13.VII
I

your name down!' There was a general laugh because he was a long while before he moved. However he went & put his name down for \$60 & they got a list for \$80 of which \$30 was of Colomes & I suppose the list would go on increasing outside.

Sunday School, Ambonijatovo.

This afternoon we went with J. C. Therne who succeeds Abraham Ringdon as Superintendent at the Sunday School. I. S. went with J. C. to class room & I joined a class of 35 girls of Rastikita's Frank's wife. Frank took the class this morn & managed it well bringing out prompt scriptural answers to his questions from several intelligent faces. He gave me an opportunity to speak to them re interpreting & they were pleased when I told them I had Frank in England & should tell his friends & mine there how good they had been &c. I spoke to them on their privileges about the Saviour & so forth till the bell rang.

In the evening our own meeting was held, at our quarters in Dr. Johnon's house, as it was the evening for the Dr. L. M. I communion. none of them were present, but we had Frank & Rastikita. I. S. read the Ch. on the woman of Samaria after wh. I said a few words on the blessedness of



ILAFY CHAPEL.—(*See page 232.*)

1879
13. VII

We Meet the L.M.S. Commee

57

the children of the Lord being taught by him & the
peace of his children. H.S. spoke lengthily in a
somewhat similar strain, ending with prayer
which concluded the vocal part of the meeting.

14. VII The native school Teachers invite us to a Malagasy
feast instead of simply bringing us a present as they will
then they say see more of us

I went in the evening with my African photographs down
to S. Clemen's, Mrs Prockteray who was there was quite taken
up with them, who with her husband spent some time
in Kafir-land at Peleton

15. VII Writing in the morning - Afternoon - went to the
deep dyke dug by Cameron's direction for conducting water.
Its steep sides are overhung with Osmunda, Glycinea
dichotoma, Gymnogramma argentea var aurea and
numerous other rare & beautiful ferns. As the water
is mostly dried up I was able to walk along its bed

16. VII The L.M.S. Committee have been in session 2 days &
H. Sharp desired a religious meeting with them which took
place this morning. Our Certificates were read & H.S.
before they were all settled gave some acc't of our African
journeying. Then asked for a brief & plain & simple. He
spoke for about 30 minutes then fell in prayer the whole of it with
the following text:

* Be ye steadfast & immovable & hold fast that thou hast that no man
will take away thy crown

16.VII

have a hisation & encouragement since Gommie who said
that our visit more & less was a peculiarity fitting time,
when there were pecuniary difficulties & discouragement in one or
three years in circumstances. Dr. Gommie would like us
to give a little advice ~~as we always~~ now, to the native
teachers & preachers, impressing upon them how much
the future state of "christianity" in the island depends
upon them & upon them more than the missionaries,
their need of circumspection etc. They all expressed their
desire that we would visit them in their homes or their
own distant stations. Grainge said you have spoken words to us from
the heart which have reached my heart
The afternoon was occupied in attending the usual
six months meeting. The place was called in the
Isan-anim-bolana.

(Every-sixth-month)

To day was the religious sitting with in its rites
Baptel at Andalibevara & about 1500 were present
several prayers were offered & hymns sung some
long written sermon by a native which was
said to be good. Sharp had previously spoken
a few words thro. S. Clernes. Tomorrow the business
sitting begins comparable to a consideration
of the State of the Society

17. VII The Business sitting of the Isan-enim-bolana commenced this morning at 8.30 in the L.M.S. chapel at Analakely which, with the close packing the Malagasy are capable of, would contain close upon 2000 people. Except the missionaries these were all native Malagasy admitted by ticket, two or three from each congregation from far and near. Some of them had been there two or three hours before in order to secure admittance, for the ante-rooms & outside the doors were crowded. They were from the District of the L.M.S. and of the F.F.M.A. - a joint meeting - and of course, a mens meeting.

It was opened by hymn and prayer from one of the Malagasy, after which Isaac Sharp was invited to address the meeting, so he and Samuel Clemes as interpreter stood up together. Mr Grange L.W. took down in his hand what he said to incorporate with the printed report for the Malagasy.

17.VII

The Ovan-enim-Bolana Opening sitting
"has I said it is

I was called for next, & as I did not at once respond a voice called out stand up & show yourself & give us a mouthful. So I said I had not intended speaking at this meeting, but I do wish to say that the people of Madagascar have a warm place in my heart. I believe the eyes of all the world are fixed upon Madagascar. Even when travelling up & down in So. Africa I was quite surprised to find the great interest that is felt there in Madagascar. The missionaries in Africa think that the missionaries in Madagascar have very easy times of it; This tickled them so much that there was continued laughter & cheering & I had a wait for it to subside. - as they have only to open their mouths & do a little preaching when darkness & heathenism will flee away. (Loud cheering again so offend me) I said if any of you come to England you must be sure to visit me. Which was rendered into Malagasy in their proverbial form of If you come to England do not pass by the house of your friend. - Although I spoke very briefly I was afterwards told I gave them quite a stirring up & certainly they behaved like it.

George Cousins & two or three Malagasy colored men
meeting would thank the Yearly Meeting for
sending Mr Sharpe and Mr Pitching to visit them
we were notified to stand up whilst the chairman
Mr Peake informed ^{resolution} of this & that it would be
delivered to us in writing. One of the native pastors
said we also request you to say in the Yearly Meeting
that the Friends who have come & settled here have
been working very hard, & we wish them to send us
more missionaries for those that have come here
have been doing good.

A Message sent by the Six-Monthly-Meeting at Analakely, July 17, 1879
 "The words, that Mr Isaac Sharpe and Mr Langley Pitching have spoken to us
 pleased & stirred many hearts. And when they had finished of reading to us,
 the Rev. G. Cousins spoke a few words, and Raini mamorisoa got up & said that we
 Six-Monthly Meeting send word to England, thanking the Yearly Meeting
 of Friends for sending Missionaries here to us. And we visit & thank Mr Sewell
 also for what he did here & is still remembering us even now. And especially we
 would beg the Friends to increase the number of the Missionaries they are sending
 to us, because there is still much work for them to do here. And we thank
 Mr Sharpe & Mr Pitching who have come here to visit us now, & have given us good advice.
 And the whole meeting raised their hands & then that they agreed to this."

P. Geo. Peake	Chairman
Charles Jukes	Secretary
H. W. Grange	do

to the Six-Monthly Meeting

17. VII

The Visan-nim-votana. Its Sympathy with its Evangelists

A hymn was then sung, equivalent to our English one
 There is a happy land far, far away.

The report was next read by Mr Grange L.M.S. with
 a statement of accounts. £40 had been expended
 during the past 6 mos. more than double that amount
 remained in hand.

The next subject alluded to was the position of some
 of the native Teachers and Evangelists who had recently
 gone into difficult positions amongst heathen tribes
 near Ambonimanga south of the Betsileo.

One of them present named Andrianarivoravelona,
 alluded to their troubles & joys saying our work will
 not be for nothing, for we have a good foundation;
 The best way to help us will be by praying for us.

One of the L.M.S. missionaries about a visit the districts
 (Mr Wills) is desired to take a message of love
 from the meeting. Mr Wills said I intend to visit
 them but you must all pray that the work may
 prosper and increase.

Mr Mops then read a very carefully prepared paper about how
 to deal with serious epidemics such as the one which has been
 causing so much sickness & death lately.

It was 1.30 when the meeting terminated; there was but time for a hurried meal before the same assembly, divided up, was to meet at their various head centres, or mother churches, as they call them, the portion of it which met at Ambohitantely - (the Friends, could not be the smallest, for the room was pretty well filled when we entered - This was a meeting to afford opportunity for more intimate & individual conference & for the receipt of money for the native churches, which was handed in to Samuel Clemen as it were by nimble full of small chips of Silver dollars.

Isaac Sharp spoke first, not having done so in the morning & spoke for half an hour in a somewhat similar strain. There was no one present to take it down.

I now got up & said - You are aware that my friend Isaac Sharp & myself are sent out by the Society of Friends. I said this morning, that the eyes of the whole world are upon Madagascar; and I think I may say, that the eyes of the society of Friends are upon you and the districts you represent, which are under the care of the Friends F.M.A. Now in some respects you may look upon the Society of Friends in the light of an aged

17. VII

Isan-nim-bo-lana.

Father who like the Prophet of old says I have no greater joy than to hear that my children walk in the Truth. We have many Sunday Schools in England & both the children & the grown up scholars like to hear about Madagasgar, & some of them, especially those in my native town of Leeds, collect subscriptions to send out for a native teacher. Though I should like to shake hands with all of you, I do more particularly wish it with those who are so connected with our Sunday Schools. I shall be glad to have them write their names in a book which I have for the purpose, so that our friends at home may see.

Andrianony, an old pupil of Joseph Sewell, now the Pastor of Ambohitantely, then requested two or three of the elders present, to express their opinions when he first. Andrianabatiny said, We thank God for bringing you across the sea and pray that He may bless you. We thank you; we thank Mr. Sewell and his companions. They are doing a good work and we thank the Church which sends them. The 2nd Andrianomanana, an old man, said, - It is a cause of thankfulness we have got life and strength to meet together.

17. VII

Vanuatu

No. 3

? said, God took you into bands
on the road and led you & that is how you got here.
We thank the Friends in England and you.

No. 4 Rainifiringa - Said, We thank God he has
taken care of you on the stormy ocean brought you here.

No. 5. Andrianony Then said You are messengers
of our fathers & mothers in England & we are very
glad you will be able to see with your own eyes
what is doing here. Had it not been for Mr. Jewell
this church of Ambositantely would not have
been at all. - May God bless you.

Antananarivo Sunday School Teachers Tea

1879

19. VII This afternoon at 4 o'clock we were invited to the house of Rainimaro Sandy, 14 Honours, & his son Rainafimanga, 10 Honours, to an entertainment on behalf of the Sunday School Teachers. 18 of us sat down to turkey, goose, fowl, beef, cakes, bananas, loguats & oranges. Prayer was made by Dr. [unclear] who is one of the teachers. His father made a speech of apology for the feast not being as good as he wd have wished to set before us, but it was such as he was able to provide. After we had done ample justice to all the good things the son said, it wd be very enjoyable to have a little profitable conversation, & in allusion to I. Sharp remarked the advice of the aged is like the kick of a bull; for if it does not kill, it still makes the body feel it become giddy. The advice of the young resembles this for it must take effect sooner or other.

We Malagasy look upon our children as a part of our selves & upon those who do good to them as doing good to us. We appreciate the missionaries' teachers labour. They teach from the love of it from their hearts & this cannot be procured by wealth. Both Isaac Sharp & myself addressed them also James C. Thorpe, for which they expressed their pleasure saying we are glad

Fianarantsoa 7 Alohotra 1979

by Mr. R. Baron

By lot Taija

Menangy mao syn. mariti ipha
tonga fa aman-tiro hianres no han
fitahin-indriamantika mao chama n.
fahassorares kompostolaha

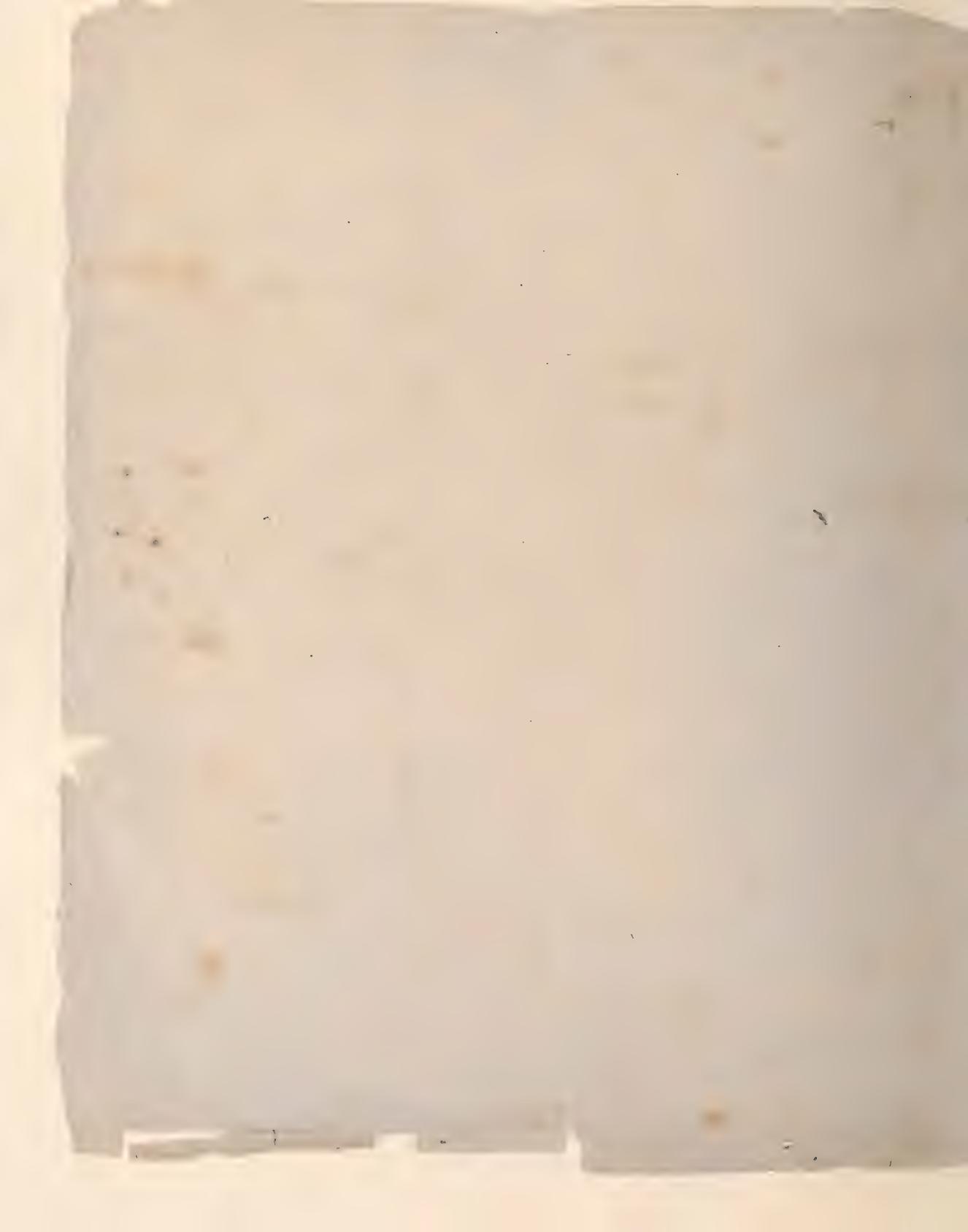
Izy igany no lozaina amies longi ihy.
Fa renay fa tonga hianres na lelo aloha
ni kisa lora misakafio amiores alio
Ivolon-bavem. hianres na maha nivava
mialatino hianres na maha nivava
dia tonga fa ihy. Na levo vony
avantsita tonges Nolaha fa maha fita
3 fanao tarando dia lora misakafio
ihy.

Veloma finotika hianres

longes Nolaha

Flory Reglet 14 tro Dikam

Flory Reglet 14 tro Dikam



C. Linné

come in first (before) we can write by the
Revolution of God - What is your condition in
the Kingdom - (This last expression is a question and
not this to what we say with you of
ourselves, but you have come, therefore you
have been asked and not you & now when
you arrived here put by you, passed
for the time now it is still not well
with us.

Trenell - man is 1/2
way back

Eng New-York Hanon

ao

in balanahal Jam

	From Cap.	Miles	Hours
	Pianarankou Lo	200 S.	
	Ambalamisoaony		6
12. VIII	Ambalavao		$2 \frac{2}{4}$
	Ambohimandroso		$1 \frac{2}{4}$
		<u>10</u>	
14. VIII	Anabolimandroso Lo		
"	Antsirabe		5
"	Antsalova		$1 \frac{3}{4}$
"	Izahanambato		$2 \frac{1}{4}$
15.	Antananarivo Kely		$2 \frac{1}{4}$
"	Antsirabondro		$7 \frac{1}{4}$
16.	Mahajanga		$5 - \frac{1}{2}$
"	Ikiroro		3
"	Analambazy		1
17.	<u>Thosy</u>	--	<u>3</u>
		<u>31</u>	<u>31</u>

Bonifongo Province Miles 40 N.W.

Thosy I.

^{VIII} 19	Ambarasata	$2 \frac{3}{4}$
"	Ankatzobekroka	$1 \frac{3}{4}$
"	Laza folsy	$1 \frac{3}{4}$
"	Ambodifia karana	$1 \frac{1}{4}$
20.VIII	Ifierena	6
"	Drohibola	$2 \frac{1}{2}$
21. VIII	rendangrat fig tree	5-
"	Ivaloharo	$4 \frac{1}{2}$
	Granarantsoa	6
		<hr/>
		$31 \frac{1}{2}$

1879		
XI. mo.	Places on the route to Vamarane	
Days		
	Antananarivo	Hours Hours
	Anosyminahazaha	
	Isoarazice (breakfast)	$2\frac{3}{4}$
	Maharidaga	1
	Antolihabaozina	
	Mgajakandriana	2
M. (Steh.)	Anteranainadivoka	$2\frac{1}{4} = 8$
17.XI	(First Forest for 1/4 hour)	
	Anabolodri'Angava	$2\frac{1}{4}$
	Anarohitra'Ambohatsy	$\frac{1}{2}$
	Anabolodri'i foily (Dinner, 2)	$= 4\frac{3}{4}$
Tu (Steh.)	Aida Rasoa (River Mangro)	$1\frac{1}{2}$
18.XI	Tanika	
	Andranobokoka	1.25
	Moramanga (Dinner)	$1.15 = 2\frac{1}{2}$
	Perena (Show Rup Porto)	1.15^2
	Leminy	$\frac{1}{2}$
W. (Steh.)	Amprassim iotsy	$\frac{3}{4} = 2\frac{1}{2}$
19.XI	Analambazaoita (Dinner)	$2\frac{1}{4}$
	Gire of. Tap Pots	
	Asrevotia	$2\frac{1}{4}$
Th. (Steh.)	Antebadianasy	$1\frac{1}{2} = 3\frac{3}{4}$
20.XI	Gribibea	$\frac{3}{4}$
	Mirovalano	
	Beforona (2 nd Breakfast)	$1\frac{1}{4} = 2$
	Marozevo	1
F. (Steh.)	Madilo 3 hours only	
21.XI	Amprassimbe	$2\frac{1}{2} = 3\frac{1}{2}$
	Rofia begins	

1870

Sat.
22.XI Mahela village River $1\frac{1}{4}$ Bamboo bridge
Ambatoharana $\frac{1}{4}$ Traveller tree begin
6d. Ambany $\frac{1}{2} = 2\frac{3}{4}$ ^{600 feet} ^{heightful}
(dinner)

Bedaro - $1\frac{1}{4}$

Ranomafana 1

Sleip Marambonitsia $1\frac{3}{4} = 4$

Sun. ^{Surrounded by} Maromby $1\frac{3}{4} = 1\frac{3}{4}$ } Canoes
23.XI. ^{Surrounded by} Lake Convoe & Andranome ^{Lake} } Canoes

M 24.XI Andranome 3 } on lake

Andravakimanara $1\frac{3}{4} = 4\frac{1}{2}$ } Canoes
Lake Canoe again } Canoes

Varony $2\frac{1}{4}$ } on land

Ampanihy ^{on land} $1\frac{1}{2}$ } Canoe again

Rap by Andranokodika $1\frac{3}{4}$ } Canoes

Ampanirano ^{North} $1\frac{1}{2}$ }

Sleip Ampanirano Varaha $\frac{1}{4} = 3$

(North)

Namihy " "

Antekarefo $1\frac{1}{2}$

Ambalalambaka $1\frac{1}{4}$

Andranomamy 20'

Andranomamy Rely $\frac{1}{2}$

Ambohitry $\frac{3}{4}$
to Canoes 5'

Condroza ^{Sakafonee} $\frac{1}{2}$

25.XI Jamitave $1\frac{3}{4}$

1 Lawrenceburg - 4 Cos

Nickerh. Mountain

the town of Telluride

We left and then
on the Right we see the town
of Ouray - 6 miles
up the valley -
in the middle of town look right
and you will see a
fountain on the left

and just below it

is the Hotel Colorado

at night the lights from the hotel
are reflected in the Colorado River

NY VOLA.

FANAKAMBAHAM-BOLA.

HEVITRY NY SOBATEA MILAZA AZY.

- v. milaza ny variraiventy, ny variroaventy, etc., ka folo vari-
raiventy no eranambatry.
e. milaza ny eranambatry, ka sivy eranambatry no sikajy.
s. milaza ny sikajy, ka valo sikajy no ariary.
a. milaza ny ariary, ka ariary mandanja sy ny sandany no farantsa.
§ milaza ny farantsa.

ANARAM-BOLA.

	\$ s. c.		\$ s. c.
Variraiventy	1	Loso	4 0
Varidimiventy	5	Sikajy dimy	5 0
Eranambatry	1	Kirobo telo	6 0
Ilavoamena	1 5	Ariary latsa-benty	6 6
Roanambatry	2	Ariary na Farantsa	1 0 0
Latsapaheniny	2 5	Volafolo	2 4 0
Voamena	3	Roavoamena	1 Ariary
Efatrambatry	4	Sikajy	2 "
Lasiray	4 5	Venty	2 "
Roavoamena	6	Kirobô	2 "
Lasiroa	7 5	Sasanangy	2 "
Sikajy	1 0	Sikajy	2 "
Lasitelo	1 1 5	telo	2 "
Venty	1 3	Loso	2 "
Lasiventy	1 4 5	Sikajy dimy	2 "
Iraimbilanja	1 6	Venty sy loso	2 "
Kirobo	2 0	Ariary latsa-benty	2 "
Sasanangy	2 6	Ariary latsa-tsikajy	2 "

Ary toy izao koa : v. 720, na c. 72, na 48 ilavoamena, na 24 voa-
mena, na 18 efatrambatry, na 16 lasiray, na 8 sikajy, na 6 venty, na
4 kirobo, na 3 sasanangy, na 2 loso, samy ariary hiany avekoâ
izany.

Soraty ho marika izao vola tononina izao :—

- (1) Ariary efatra sy loso latsaka efatrambatry.
- (2) Ariary enina sy sikajy telo sy ilavoamena.
- (3) Kirobo sy ariary latsaka ilavoamena.
- (4) Kirobo sy voamena sy varidimiventy.
- (5) Ariary enina latsa-boamena.
- (6) Ariary latsaka eranambatry.
- (7) Ariary roa amby ny foly sy venty.
- (8) Kirobo sy ariary sy lasiray.
- (9) Kirobo telo sy ariary sy eranambatry.
- (10) Ariary foly sy sikajy latsaka eranambatry.
- (11) Ariary roa-polo latsa-droavoamena.
- (12) Ariary efatra amby roa-polo amby zato sy sikajy telo latsaka
varidimiventy.
- (13) Volafolo sy efatrambatry sy varifitoventy.
- (14) Volafolo sy voamena sy varienimbenty.

HO ANY NY MPAMPIANATRA.

Aza ataonao ho ampy izao fampiasana voalaza eo ambadika izao, fa tokony honoratra mari-bola lazaina am-bava ny mpianatra ambarapahainy tsara. Ary aza afindra ho amy ny adisaom-bola izy raha tsy mahay tsara ny manoratra mari-bola sady mahalaza ny efa voasoratra.

Ary ireo efatra ireo, dia ny *variraiaventy* sy ny *eranambatry* sy ny *sikajy* ary ny *ariary* no atao hoe *Anaram-bola*; ary raha alahatra amy ny marika dia tsy maintsy atao mifanitry ka ny mitovy anarana no mifanao ambony sy ambany, ny ariary ambanin' ny ariary, ny sikajy ambanin' ny sikajy, etc.

Kanefa miavaka indray ireo, ka ny manana tombo be no atao hoe *be anarana*, ary ny kely kosa no atao hoe *kely anarana*.

REDOKTIONA,

(NA FANOVANA ANARANA.)

Ny Redoktiona no fanovana ny anarana entiu-kilaza vola na zavatra refesina na lanjaina, etc.; ary amy ny Mampitombo na amy ny Mizara no fanaovana azy.

Ary toy izao no fanaovana azy:—

1. Raha ny lehibe anarana no hovana ho kely anarana: Hevero aloha ny an-kevity ny lehibe sy ny kely manarakaraka azy, na firy na firy amy ny kely no mahatonga iray amy ny lehibe, dia ny lehibe no ampitomboin' izany an-kevityn' ka ampian' ny kely; dia toraka izany indray no atao mandra-pahavitanay.

2. Ary raha ny kely anarana no hovana ho lehibe: Ny kely no hozarain' ny an-kevity ny lehibe manarakaraka azy, ary ny anjarany no zarao ny an-kevity ny lehibe manarakaraka indray mandrapahavitanay. Toy izao:—

Amy ny \$102 s.7 e.3·5, firy variraiaventy?

	\$	s.	e.
	102	7	3·5
(1)		8	an-kevity ny ariary.
(2)		9	an-kevity ny sikajy.
(3)		10	an-kevity ny eranambatry.
		<i>v.</i>	<i>74105</i> valiny.

Fa raha mizara indray kosa dia toy izao:—

74105 variraiaventy, vola maninona izany?

- (3) 10) *74105 variraiaventy.*
- (2) 9) *74105 eranambatry.*
- (1) 8) *823·3 sikajy.*

\$102 s.7 e.3·5 valiny.

1. \$165; sy \$14 s.2 e.8; sy \$39 s.2 e.7; sy \$29 s.2; ary \$29 s.0 e.2; firy eranambatry avy?

2. \$24 s.5 e.7·3; sy \$89 s.1 e.0·2; sy s.3 e.7·5; sy \$85; ary e.86; firy variraiaventy avy?

- Tia, aranha e bicho
1872

for the a man
from Brazil

Names of the wasps collected
yesterday, etc.

The first no longer remain so
as it was last night in a brown bag
in a pocket, small leather bag
with a black ink pen. I did not take
it out of the bag

He advised him to

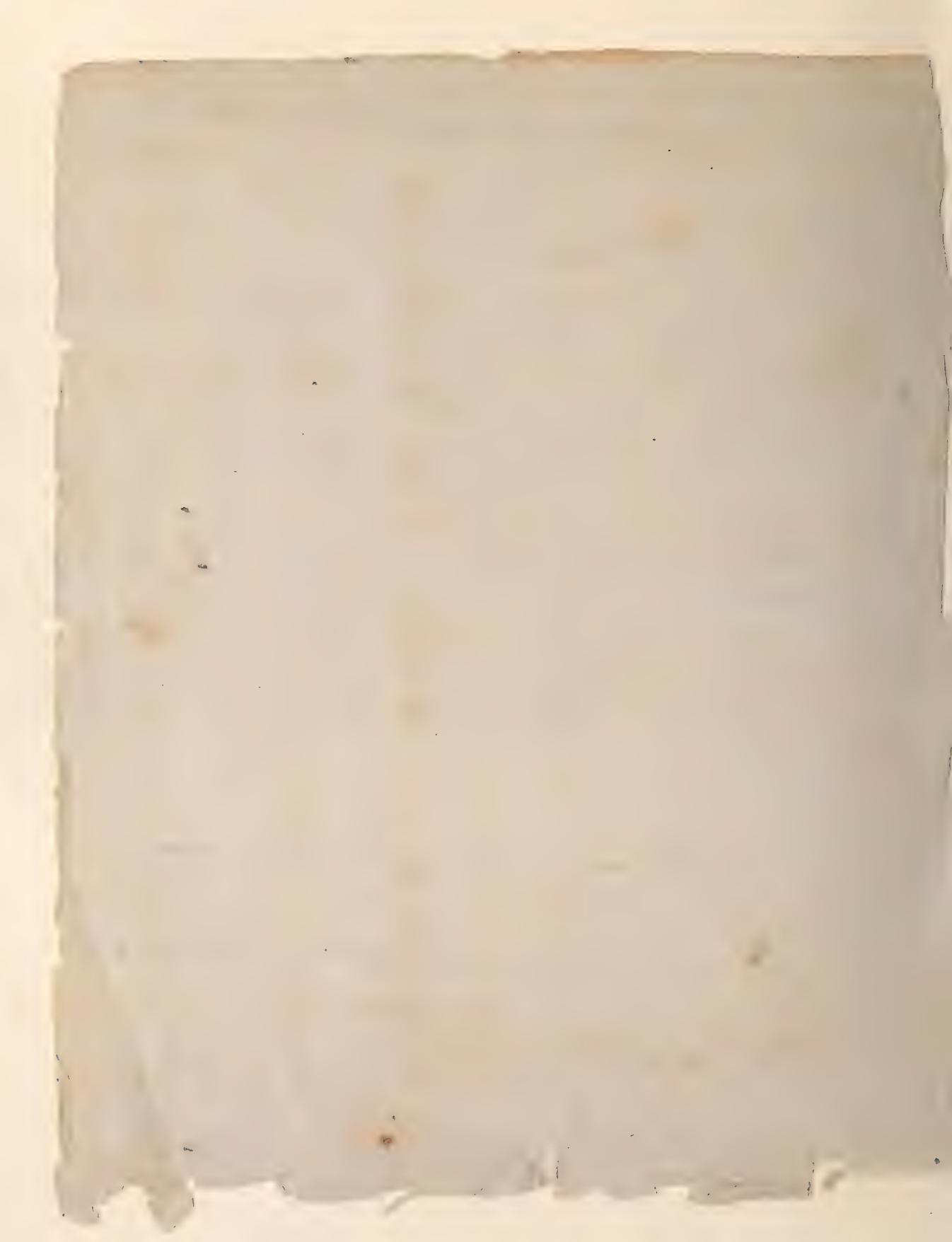
to Kogoma & Co. in New York

from the U.S.

He advised him to

to New York and get it

in the U.S. and get it



Tianavantoa

13 August 1879.

To the Rev. R. Baron
& his companions.

Give visit you, gentlemen, and say may you live
and this is what is told unto you; as our friends
are going South & do not know the road, being
strangers, we send "vatin-tany" (lit: "wives of the land
or kingdom", these being a certain kind of officers) to
accompany them.

May you live & prosper.

Say

Ragalona 14 Honours aide-de-c
of the Prime Minister & Command-in-Ch

+ Rainizafindandy 12 Honours
Officer of the Palace.

& the Having Honours and the judge

W. H. & Son
King Street

Paid by L. Kitching

2. X	Rabosaka rice	0. 8
	do. 1mos. wages	5. 0
4. X	Maromita	0. 8
6. X	fuel ill 30t _c	0. 9
	rice ill 30t _c	2. 8
7. X	Chair repaired	1. 0
20.	Waohing at Makalsinjo	0. 3
30	X Rabosaka 1month	5. 0
	do fuel do	0. 9
	do rice 1weeks	0. 8

£ 0. 17. 5

5. XI	Camp Hotel Repd	£ 0. 0. 6
7.	Rabosaka rice	0. 0. 8
- -	Maromita	0. 0. 8
8	- - -	0. 0. 8
9	- do luggage	0. 0. 6
10	- do J.S.T.P.K	0. 1. 0
11	- do do	0. 1. 0

£ 1. 3. 5

6 Mak	£ 1. 1. 4
13th Rabosaka rice	1. 4. 9
red. 1	1. 5. 3

19. VII

67

we have had advice from Three of you & shall regard it as a big knife thrown by a wise man to a person who will know how to use it. We shall go on with our work & strive to be more diligent & faithful in it. We are sorry to lose Mrs Johnson who had plenty of reason for staying from Sunday school, but if she were not so ill as to have to lie (in bed) under the mat, she would come to Sunday School. The idea of a Sunday School was at first pooh poohed by us but our thoughts soon came right about it and the first Sunday we had 300 children.

J.S. quoted the proverb on his seal Proverbs 25 v. 25

Our first Letters in Madagascar came to hand today Elizabeth seems to want me home before the completion of the whole journey G. S. Gibson writes to J. S. during the Y. M. dated 5th 29 1879 saying, I have been requested to forward thee a copy of a Minute adopted this morning by the dear old Meeting on the reading of the report on your visit in Africa; there was a large expression of the character referred to in the minute, and an interesting testimony borne to your labours by a young man named Butler, who met with you in Africa. As the post leaves about

19. VII
VII

this time, I am writing in much haste, hoping that it may be in time for the next Mail. We have had a favoured Year's Meeting, in which much harmony and unity have prevailed. The Report of the Deputation to America was well received & testimony was borne by some of the Americans present to the value of their services.

A Committee to visit the Meetings in Ireland was to be appointed. He shall be much interested in hearing of your visit to Madagascar which will no doubt be very cheering to our friends there.

I expect that the Yearly Meeting will conclude tomorrow. I was pleased to meet L. Hitchling's wife at Caroline Marriages at our last Quarterly Meeting.

My wife joins in love to thee & L.A. with
thy affec friends

G. S. Gibson

Minute of the Yearly Meeting S. mo. 29. 1879

Among the Reports received from the Meeting, for sufferings is one respecting the visit of our dear friends Isaac Sharp and Langley Hitchling in South Africa. This has a fresh called forth our thankfulness for the preserving care of our heavenly Father over our friends amidst many dangers and privations, and for the

19. VII

help which has been so generously afforded from time to time. We appreciate the kind reception they have everywhere met with from Missionaries and others, by whom way has been made for them to carry out this service. Much love and sympathy have been expressed for our dear friends. Solemn prayer has been offered at this time for them, and for a continued blessing on their labours.

We again lovingly commend our friends to the grace of God for the work which yet lies before them.

Cheering & comforting, we feel it is, to receive this fresh token of the loving remembrance of our dear friends at home & Isaac Sharpe has written on our joint behalf thus acknowledging it is our friend G. S. Gibson in a letter dated 20. VII 1879, First Day)

1879

20. VII This morning we attended Andriatelli's Ch. (Geo. Cousins) where F.S. preached to the people I was in the afternoon at where I comes interpreter for him. This memorial ch. is built on the spot where the first Christian martyr Rasulama was speared.

Two deaths of notable personages have taken place just now, the one Ratfotsiramiangaly who is the last but one of the 12 wives of King Andrianampoinimerina an old woman who was married when only 11 years old. Her body has been wrapped up in 20 scarlet silk lambas costing £5 ea. & the people wanted to put 100 round her but the P.M. said if you do the wearers cannot carry her. The other one is Rasoaray the just relative of the P.M. & a good woman whose influence among the mere nominal "christians" of the court is much despised. For these two people the country has gone into mourning - the women clad as usual but their hair unplaited and hanging loose over their shoulders like so many girls from their sea side batture, only these wear no hats & their hair is all intense black strikingly contrasted with their clean white lambas. The men's sign of mourning is a band of dark blue cotton

1879
20. VII

Journey South

71

of the Indian wife round their neat straw-huts
Rasoaray is the lady to whom H. Gilpin went once a week by particular request to give Bible lessons

The evening meeting was held at H.G.'s C. & S.
look the most prominent part H.G. prayed for the children
of the departed Rasoaray

21. VII Busy preparing for our intended journey south

" The Mail despatched to Samatra in Europe this morning

22. VII Several of our newly found friends came to see us
off on our journey this afternoon Some had letters for us to
take to their distant mission friends. We were rather
delayed in completing the number 33 of bearings required
only got over Passport just at the last.

3rd moderate hours palanquin travelling toward
the south brought us to Soiafahy where Mr Houlder
of the L.M.S. is combating with the Native darkness,
which is more bold here than in the Capital, and
slavery is in a harsher form. Our conversation during
the evening was upon these topics chiefly & how
impossible it is to prevent mere nominal christians
interfering with & even controlling church affairs.
A preacher who gets a good salary spends it in buying
more slaves, often poorer for the sake of their children.

²³
28. VII We left Tsiafahy after breakfast taking
 a more westerly course than yesterday passing by
 the mountain Tharanandriana on our right
 reaching the village of Behenjy in $3\frac{1}{2}$ hours
 where we had our sukaf & again went on
 for $3\frac{3}{4}$ hours reaching Ambatolampy at six
 quite in the dark & got poor quarters for the night
 in a native house strongly reminding our noses
 of four legged grunters. We had a good view
 this afternoon as we neared the ~~highest~~ mountain
 peaks of Antakatatra, the highest mountains
 in Madagascar 8950 feet high, in fact crossing
 the foot of them & close below Andrainobilany

Outside our house a man was selling beef at
 less than Pa 10. A piece that he was offering for
 1/6 would be worth 20/- at home. He had a clever
 knowledge of the scriptures but could not repeat
 the Lord's prayer correctly

1879

73

24. VII Five hours ride took us from Ambatolampy to Begoaika where we took our noon Sakafo & in waiting for its preparation entered into conversation with the loungers around one of whom asked for a Bible for nothing & on being informed he w^d have to pay for it, replied you ought to give it, for it is more blessed to give than to receive. Then, replied Mr Baron give us one of your little pigs there! The man was silenced but continued to stand by whilst being laughed at by his fellows who saw his insincerity.

In crossing river Tranzama got a mossy-fern-like water plant attached to a block of granite beneath its surface. 2 $\frac{3}{4}$ hours more travel we came to Ambatomainty our resting place for the night amongst pigs fowls rats and fleas in abundance - the best & largest house in the place but scarcely room for us four stretchers to say nothing of our luggage. A little further on was a rather better village but it was filled with fifty travellers of the Bara tribe from south of the Bebilo. We are in the district of Vakinankaratra.

1879

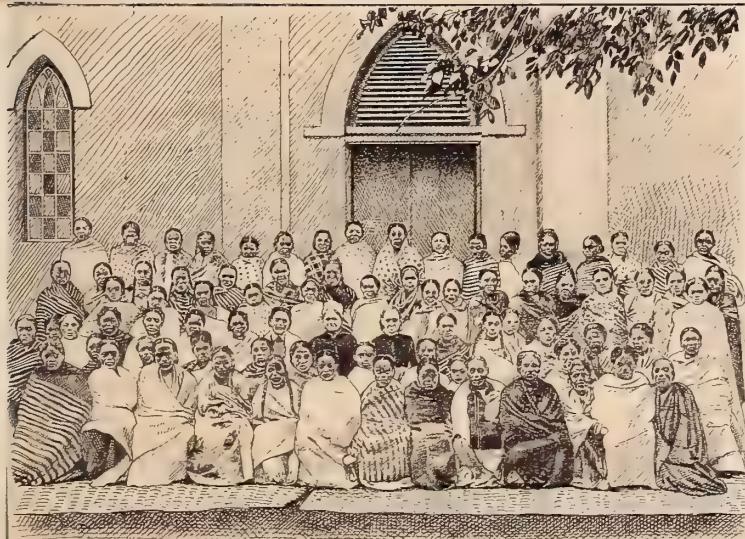
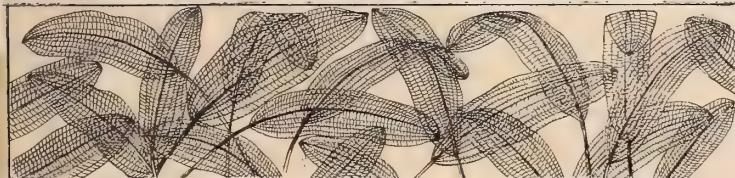
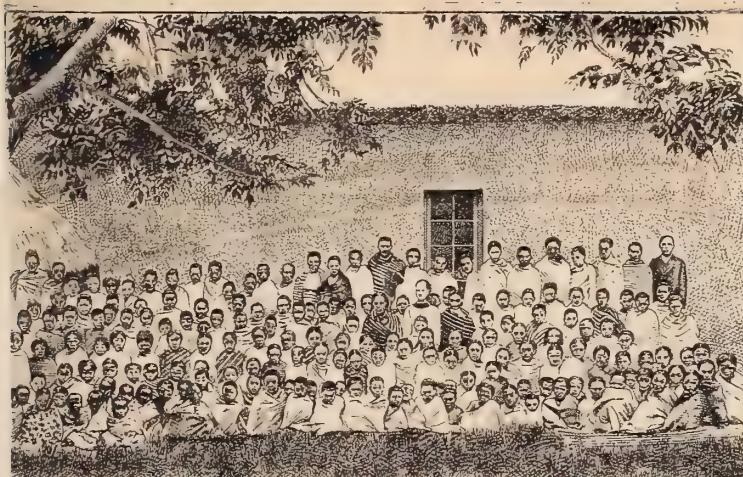
²⁵
VI We left Ambatomamby at 6.45. Its rats ^{lives} spoultly
but I did not leave all its fleas behind. Two rats went
over my forehead during the night & they kept up a real
scamper all over but there was a skedaddle when we
struck a light & kept a candle burning the rest of the
night to keep them away.

In 3½ hours we passed close under the conical
mountain Volovorona & put up for dinner
in the neat looking village of the same name. We
saw the Volovorona mountain ahead of us in the
afternoon of day before yesterday. Between Volovorona &
our next stage of Ambodifarakana lies what is called
the (i. sort, with) sand uninhabited debatable ground
between the Belitio & the northern rivers of Hova. It
took us 5½ hours between the two places four men were
left to look it today & arrived us a ^{few} of three hours of noon
instead of only 1½ hour the usual. we allotted to noon
we had to wait & intended to make a start & it was
dark & cold & misty rainy when at 7 o'clock we at last
reached Ambodifarakana. Took up our quarters in
the "bufie" removing a couple of mats from the floor in order
to light our fire.

MARCH, 1891.]

AMBOSITRA.

7]



1. Ambositra Day Schools. Miss Brockway in centre of group.

2. Mrs. Brockway's Sunday Morning Bible-class. Mrs. Brockway and Miss Graham in the centre.

1879

26 VTL It was 7 o'clock when we left Ambodifia Karana wrapped
 in over-roads under clothing to protect us from the mist
 & cold wind which comes over steep, bare mountain tops.
 We crossed some streams like large river Mania and in
 $5\frac{3}{4}$ hours came to our noon halting place of Marobria
 Sandrandahy from whence it is 4 hours to Ambositra
 over slightly more interesting country from the ravines
 being more green & wooded. It was 6.30 & dark & misty
 when we received a kindly welcome by Mr. W. Brokaway

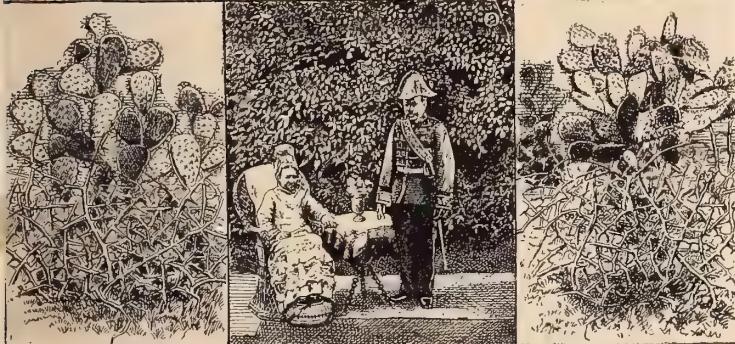
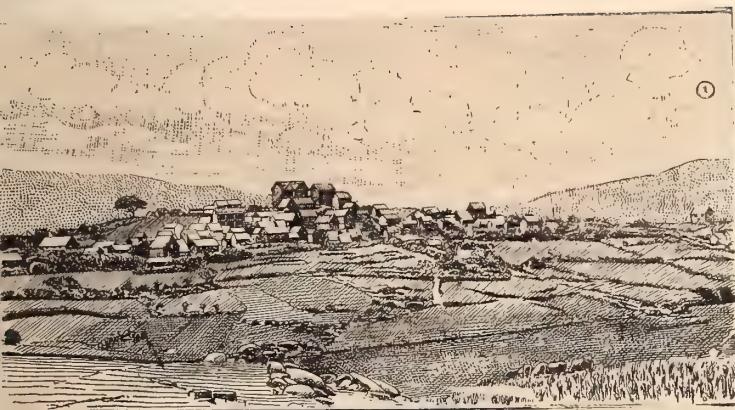
Afananarivo to	Hours
Siafahy	$3\frac{1}{2}$
Beheny	$3\frac{1}{2}$
Ambatolampy	$3\frac{3}{4}$
Begorika	5
Ambatomaindy	$2\frac{3}{4}$
Votovorona	$3\frac{1}{2}$
Ambodifia Karana	$5\frac{1}{2}$
Marobria Sandrandahy	$5\frac{3}{4}$
Ambositra	<u>4$\frac{1}{4}$</u>
Total Hours of Actual Travel	<u>$37\frac{1}{2}$</u>



27.VII From the moment of his arrival in the morning.. After the preliminaries F. Sharp was the only one who addressed them. The first were simple their attention at the time there was a little amusement about the unusual sound to them of a foreign voice. Some one, however, Mr. Baron interpreter with such eager enthusiasm that speaker and interpreter caught the same spirit. F.S. was so eager to go on that we often did not allow Mr. Baron time to give out half his sentence before he began saying another. And so re pulled up. Everyone smiled. F.S. for a while doing the same hid his face in his hands.

After the afternoon service about 60 old & young men & women gathered in a little tap the subject being the names of Christ. All had good copies bibles of their own, which they had bought. Many could read well. This is considered the finest mission in the Betsileo province

28.VII Arrived Old Ambositra this morning. Health seems to be hardy. A road through bushes now overgrown with bushes & ferns. There are nothing new in subject or other than in the previous day. We have stopped here for the night. We will a mile from the present house



1. New part of Ambositra.

2. Governor of Ambohitra and his wife.

3. Rev. T. Brockway and his pray'ers' class,

1879.

Leave Ambositra

77

39. VII It was interesting to be present this morning at the school examination to witness the ready answers and amount of knowledge displayed by these young people on Scriptural subjects, geography &c they mostly have good bibles for which they have paid a shilling (leptan cost).

30. VII Our men have been troublesome &reckoned to start off back to the Capital, but came round again.

At a meeting with the deacons teachers & preachers asked for by T.S. it got on rather heavily with both speaker & interpreter. I said toward the close a little concerning the essential qualifications of a bishop, teacher or preacher, recommending them to read the passage thoughtfully

31. VII Proceed to the Tanala & Ambohimanga &c.

5 hours filanjana ride brought us to Ambohimandroso a small village near the edge of the forest where we eat sandwiches & drank a cup of tea whilst our men cooked their rice & rested for 1½ hour. 3 hours more travel up hill & down through narrow forest paths came to our night's halting place Ambohimitombo on the crest of a wooded hill. Present of poultry &c. Carved wooden pillar in middle of room.

1879

Ivohimanitra. An afternoon Botanising

1. VIII
 6th early again this morning with the intention to
 run through h. Ambohimanga by dark in the evening
 & then after travelling 4 $\frac{3}{4}$ hours to Ivohimanitra (the
 sweet smelling village) a messenger in the person of the
 native Pasor awaited us from the ^{Great Governor of the} Tanala Queen
Soraria so say that she was at short distance from
 home & could not receive us with proper respect tonight
 I would expect us tomorrow. As this was the word
 of a queen it had to be looked upon as an order
 not to enter her residential town tonight so we
 prepared to take up our quarters in the chapel
 this morning I sent word to one or two villages
 that service would be held about 5 in the afternoon
 Meanwhile after our repast Mr Barron & self
 went botanising in this grand primeval forest
 which surrounds us everywhere like a dense
 thicket of giant trees interlaced with rosey
 helias having an under growth of shrub like
 ferns & herbaceous plants beautiful to behold
 as we wandered on through the narrow footways
 between ferny banks over rocky ledges on the
 steep hill sides covered with mosses, orchids &
 delicate rare ferns.

We are between 4,000 & 5,000 feet above the sea higher than Ambosika which is 4,320 feet & the nights are cold at this the winter season.

Baskets of rice, eggs, poultry, sugar-cane, Caladium esculentum ^{honey} &c were freely given us, and word came from head quarters that we were to take whatever we wanted besides. The queen's messenger went back, & a native in whose house we were supposed to be guests had instructions to conduct us on the morrow to the royal village.

About 40 or 50 assembled for worship & some of our own men, Mr Brockway read scripture & gave them a short address in which he was followed by Mr Baron who afterward interpreted for J. Sharp then offered prayer & pronounced the benediction. The people listened closely to the good advice & exhortation so earnestly bestowed upon them as to a subject they had heard but little of in its integrity & purity, & we were assured by our two missionary friends it would be their talk for three months to be rehearsed afterward amongst themselves. We were also assured this would be a period spoken of as the time when the Four Vazaha visited hem. & if there should be a birth about now, it would be named the Four

1. VIII

Bazaha; & as the father is always curiously called after the name of his son - The Father of so & so; it still more curiously follows that he becomes named The Father of the Four Bazaha! see note page 114

2. VIII. We did not require to be off early this morning & so did not leave until 8 o'clock when we commenced at once a rapid descent into the Tanala below of at least 2000 feet, till the country is as much broken as that we have left behind, but its general level is that much lower & nearer the sea so it felt also a correspondingly warmer climate. The forest is not so thick & wide spread as on the higher ground but is more in great patches interspersed with the elegant bamboo which seems to cover the whole country round both far & near. I noticed a species of pepper, orange, coffee, cardamum *angustifolium*, and on the low grounds the giant arum & caladium esculentum. The sugar cane is cultivated & coffee is raised through splendid scenery, the feathery lightness of the waving bamboos contrasting so well with the dark foliage of the timber trees. We crossed the River Manandriana 4 or 5 times & in 4½ hours reached the foot of the hill on which

manga means the silver village Manandriana

John C.
John C. C. C.
C. C.



Sketches of
Gardens

1879

2. VIII

Ambohimanga

81

Ambohimanga is situated & halted at first while when permission came for us to enter we were carried at once into the Palace Yard & set down within the gate.
The flag was hoisted in our honor on a high pole in the middle of the yard.
 The Queen had not returned but her daughter, who is heir to the throne, with her husband, made us welcome with a hearty shake of the hand & conducted us to their own house which they had vacated for us. It has three rooms, in one of which is a table & 4 chairs & soon they brought us cooked food, rice, chickens & ducks with coffee & milk, curry, without the powder & a plate full of gravy. The plates for our own had not yet come up were common white & the cups & saucers were small & ornamented with deep blue & gilt.

The river Manandriana in this the dry season, over 2 ft. deep, flows below the village. In its bed I found 3, to me, new water plants & think one of them is new to science being somewhat like the ouvian or a fenishalis with the lattice filled up as in other cases the flower is similar. The natives eat the root.

3. VIII About 250 assembled in the chapel this morning. Mr Baron conducted the service & addressed them at some length & also interpreted for Dr. The Vicar sat on the pulpit platform with us. I was the native evangelist who seemed to be but an aristocrat to me. He is not like a govt agent from the Prime Minister in disguise or a mere political agent.

In the afternoon we went to a cluster of houses on a hill which were by chiefly inhabited by soldiers understanding that they were a neglected & despised set. Mr Baron asking them a few simple questions found they did not know who Jesus Christ was. They believed on God & that "all people would rest on him after they were dead."

They did not seem to understand confusions for sin, or murdering a man for the sake of his lamb; In short it was found no use reading to them from the bible until they were better taught concerning God, our Saviour & the Holy Spirit. So spent the time in asking them questions & verbal instruction. I.S. offered prayer on their behalf. I never before anywhere was face to face with a set of men who displayed such heathen ignorance & utter vacuity concerning Christian knowledge.

4. VIII Early this morning we were called into the palace yard to receive a present of a slaughtered ox & over £. 200 of fine Janala rice, eggs, manioc &c & listen to a speech in which the Queen (^{Ranipilaitafika}) - the Queen's son-in-law, expressed on behalf of the Queen, himself & wife, their great pleasure at being visited by the two Vazaha from England & the two missionaries, the one from Ambositra & the other from Fianarantsoa. We were afterwards present at an examination of the children by Mr Baron who found 55 could read a little. A well qualified missionary is much needed here and asked for by natives.

5. VIII We bade adieu to Ambohimanga at 8.15 this morning, the Queen's son-in-law kindly furnishing us with a guide as none of the company had ever been this way before. Mr Cowan is the only white man who has preceded us indeed in many of the villages we have passed through to day they have never seen a Vazaha but ourselves. Our guide was needed as the path wound round the mountain sides and sometimes over their tops. Led us across marshes & rivers & through forest of tall trees bambos creepers & bushes whose bances caused us continually to bend low our heads to escape their reach. It was grand scenery & a truly tropical vegetation grown in perfection

184 1879

5: VIII

Ambohinaorina and Rafehimbola's town

From the presence of continual heat & moisture. Rain had fallen in the night. We got the drifts from the over hanging trees & shrubs ^{which} ~~as they brushy~~ we could only squeeze through on either side of us. The guide went as far as the first village & carried a bag of rice for us. He spoke to the head man of the village telling him we were friends of the Queen & required a guide to the villages on our route & at once the Queen's Word was obeyed & so on we went. In 3 hours we crossed the broad river Isahamofo and stopped at the village of Ambohinaorina for dinner. The people brought us eggs & rice. Our next stage was also a short one of 2 1/2 hours to Rafehimbola's town the head man who presented us with 20 lbs. of rice & 4 chickens. After supper Mr Baron invited them to reading & a number came to our quarters in the Chapel which had been built at the Queen's Word. They were heathen but had been told to be Christian & so considered themselves; but very little knowledge did they ~~suscept~~ of the truths of Christianity which they now had laid before them in as simple a way as they could understand. They said 4 church members resided here & two or three of their number could read a little. A missionary is needed here to be well rec'd by these simple people.

I found a nice patch of water-creep in a running stream & gathered it for our tea

Mr Brockway we left at Ambohimilanga. He would proceed home to Ambositra this aftⁿ or tomorrow morning

6. VII. In $3\frac{1}{4}$ hours we reached Ambalakosy for our nooning, & in about a mile after leaving it commenced the ascent of the great back bone ridge, from a fine narrow valley, having the lofty wooded, bold ^{Imanda} ~~Piaratanana~~ on our right, and the Piaratanana on our left, forming a splendid mountain scenery surpassing any I have yet seen in this island so full of fine mountain scenes. The ascent was long & difficult took us out of the Tanala country into the Great Forest occupying $3\frac{1}{4}$ hours till we reached our night's resting place & took up our quarters in the wretched little chapel at Ambohimilanga which has only been visited by three other white men before us Mr Richardson Mr Cowan & Mr. ²⁰ They brought us rice & one fine fowl not that their present was worth anything they said but to shew how pleased they were to see us About 35 came in after supper a similar company to that of last night as regards religious knowledge

* The village of Carrying

J. VIII We came to Andraina in 3 $\frac{1}{2}$ hours & a mile or two before reaching it observed some men & women digging, about two or three feet below the surface for iron ore in what appeared to be yellow sandstone but which on washing left small & large grains & nodules of iron stone, black & ^{oxide} in a semi crystallized state. This is taken to the village in baskets where we observed the smelting process going on manufacture into spades all under one roof. The bellows were primitive being upright wooden cylinders with holes at the bottom in the sides where bamboo with perforated grit stone nozzles entered the furnace to conduct the blast. It was worked by two men with pistons or staffs like a syringe or pump one up & the other down alternately & so produced a continuous blast. Excepting McCowan their missionary they said we were the only white men who had ever visited them. One or two could read a little.

They were a dirty looking set.

Our next stage was a long one, into the dark night, to Ambohimaha 6 $\frac{1}{4}$ hours. The last 2 hours would have been dangerous even in daylight; as we went along steep tall sides & over a narrow path only two feet wide on the top of a high ridge having a dark gully running

1819
7. VIII

Ambohimaha.

Hokamasy 87

chasm on the left & a deep trench on the right, now after a perpendicular descent of ten or 12 feet, having only a foot hold cut into holes in the rock or hard earth, but our sure footed pilanja carried us without any material accident ^{but going before by turns to prevent the way.} The fact is there disadvantage came out exhibiting their universal selfishness of character. We were ahead of the baggage carriers, having the guide in front of us, & found the party behind, were getting left, & to be lost in the bush turnings of the mountains. There was to pass the night in a cold bleak drizzle. We wanted the party carrying us to wait a little while they came up: but they objected said oh leave them to themselves; However, we insisted & gave them a good talking to & an hour after we entered the chapel of Ambohimaha ^{together}. The head man of the place is a Catholic but fell bound to come & do the civil to us having heard we came from queen Iovona & brought us some large mats to spread on the earthen floor. The native pastor came, but had been drinking torka & was quite drunk. The Roman Catholics are strong in the place & suburbs & close in sight is Alakaminy ^{were} the recent fight of the Non Pere priests & the native teachers took place, which has given the Prime Minister so much trouble to enquire into & find the priests grossly in the wrong.

J. VIII

A Wet morning

We lighted our fire in the middle of the Chapel floor & our cook had his near by & in a couple of hours we eat our rice & chicken rice & preserve, drank our tea & coffee, had reading & got as warm as the airy state of the building would allow

8. VIII (Daylight smart showers were ushered in together this morning, causing us to get dressed & fold up our bedding & skechers, for there was scarcely a place in the building where it did not come drop, drop, drop, from the roof & wet everything. Well for us it did not come in the night, or we should have had no rest in place of the short one we did get & enjoy. Our men did not like turning out & only the cook Ramonamisy was at this post in good time, he does his part well as we told him to do. When he replied I ought to do for it was Miss Gilpin taught me. It was 8.30 when we left Ambobimaha in a drizzle which kept on during most of the morning, nearly the whole of the 5 hours of our last stage to Fianarantsoa. We past a large aviary or species of fig tree more like a great spreading oak than anything else just outside the town, and in two hours past through Alakamisy in front of the Roman Catholic Ch. & priests house. Villages on

"	"	Roman Catholics
"	"	Norwegians

The very large number of children we now have on our hands seen at a glance.

I hope for great things from the movement. It will give and health to our schools, and throughout the entire district. In the hands of the Betsileo District Committee (exclusive of the district) we shall get a total of not less than 5,000 new students.

III.—The Late Dr. Southon.

THE CHRONICLE for October contained the distressing announcement of the death of Dr. Southon, at Urambo, on July 1. This intelligence was received by telegram. Rec-



MARKET PLACE, PIANARANTSOA.

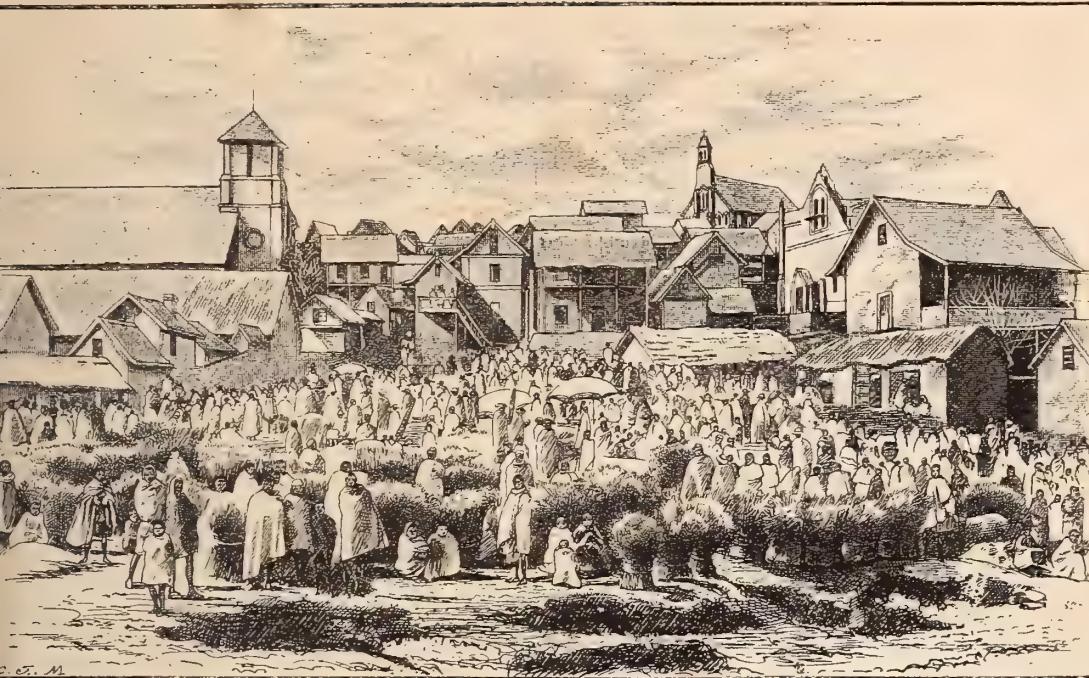
Norwegian Church,
Vohidahy Church.

Antranobiriky Church.
Ambalavao Church (in building.)

APRIL, 1890.]

OUR NEW CHURCH.

119



THE MARKET-PLACE, FIANARANTSOA.



FIANARANTSOA.

rather compounds after the Betsileo style were now frequent on every hill side. That is two or three houses within a circular fence of prickly pear, with entrance gate between two thick walls. They do not live so much in towns & villages as the Hovas do, but scatter themselves thus over the country. Rice is here cultivated as in Imerina, in irrigated ground. In the Tanala they grow it on steep hill sides, sowing the seed just after they have burned off the brush & timber in the ashes the frequent rains & drainage from still higher grounds supplying all the moisture required & the produce is beautiful & fine white rice & of a nicer taste than some grown in other districts.

Mr Baron welcomed us into his own house this most efficient servant ^{cook} soon prepared us a meal in civilized style. Mr Baron altho. quite a young man has lost his second wife only a year ago Her absence in the house is less felt by changes because of Ralay's efficiency the really is the most attentive Malagasy waiter I have seen. The "boy" cook is also a good fellow of his kind. There are 12 young men students living in the house & about an equal no. of married ones in cottages close by. Visitors

9^o
8.VIII

Recapitulation of Journey

now came to see the two new Bazaha bring their presents of turkeys, chickens, eggs &c. Mr Cowan called we all took a little walk & called at his house.

	Ambositra To	Hours
Days		
1 ^{st.}	{ Ambohimandroso	5
	Ambohimitombo	3
2 ^{nd.}	Irohimanitra	4 $\frac{3}{4}$
3 ^{rd.}	Ambohimanga	4 $\frac{1}{2}$
	Hours of Actual Travel	<u>17 $\frac{1}{4}$</u>
	Ambohimanga To	Hours
Days		
1 ^{st.}	{ Ambohinaorina	3
	Kafekimbola's Village	2 $\frac{1}{4}$
2 ^{nd.}	{ Ambalahosy	3 $\frac{1}{4}$
	Ambohimalanjao	3 $\frac{3}{4}$
3 ^{rd.}	{ Andrainca	3 $\frac{1}{2}$
	Ambohimaha	6 $\frac{1}{4}$
4 ^{th.}	Fianarantsoa	5
	Hours of Actual Travel	<u>27</u>

We took a walk into the town this morning which is built on a commanding site - a small hill surrounded by high mountain in the near distance. The R. Catholics have a substantial & neat looking set of buildings and the S. M.S. have three in conspicuous places the centres of three country districts Ambalavao for Varindrano district stretching to the south, Antanobritesa for Isandra lying about north west & Ivonidany for Italaqina to the East.

We went by appointment in the afternoon to call on the Governor who received us surrounded by his chief officers of state. They were mostly dressed starched up for the occasion in European clothing. He wore a pair of black goggles not that he needed them, but they are considered to add to the dignity of the wearer for the time being. After a few little speeches I handed him our Passport which he handed to the 2nd Governor, who handed it to a third man who opened it & so coming away they said they should like all our 33 men to present themselves before night. Mr Cowan & Mr Barow who interpreted went with us. I. said a little on religious matters & expressed his desire for his spiritual well-being. Told him of the African journey describing some of the people & wild animals, & our interview ended shortly.

10. VIII

We have attended each of the three places of worship in Fianarantsoa today belonging to the L. M. S.; first in the morning with Mr. Baron at Amoaiavae who instead of preaching himself interpreted for us, and also in the afternoon at Antanobriksa: after which all the three congregations assembled at Ivohidana according to custom for a kind of Prayer meeting when four of the Malagasy were appointed for it.

A came over a thunder storm in the afternoon, not a heavy one but the first of the season.

It is the custom of our host to invite three Malagasy young men each Friday to tea & spend the evening with him in free & profitable conversation. We requested him not to depart from this custom in case of our being here. They asked us how Madagascar compared with Africa & what we thought of its religious condition. We told them just what we thought - that lying was sadly too frequent, though our own maramiter would both steal & lie unblushing, & that the whole religious platform wanted raising to a higher level. They acknowledged it to be so, saying, still there are a few good people amongst us. You must remember it is not long since we worshipped the sun moon & stones & the trees. They are three of the

Antanobriksa & the Buck house

most satisfactory teachers & asked to have some religious advice & counsel from each of us, saying we do desire to know & do what is right. I think they spent a pleasant evening & we had pleasure in imparting to them information concerning other countries & their manufactures.

11. VIII We have been obliged to decline an invitation to a feast from the Governor for the 13th inst as we expect to be on our way then further South: so there came one of his chief officers followed by two slaves bearing a present from him of a fine turkey, two fowls & a basket of rice.

At 4 o'clock we were at the house of the Pastor or as he is called in Malagasy Mpitandrona, Rato-rokery who is considered a really good man by those who are able to judge. He is of the Andrian race & an officer of 11 honours. In the time of the persecution during the reign of the first Ranavalona his name amongst a number of others was read out for execution, in fact almost their entire village who fled away, & the govt hearing of their being so many of them of the high Andrians or descendants of Kings began to think they had better not proceed far against them & hired false witnesses to say that the charge against them of being Christians was not true. A word was quietly sent to them that if they returned to their own village all would be right.

12. VIII

Today we left Fianarantsoa on our journey to Ambohimandroso & Iho sy. We continued south a little west through a fine valley full of rice fields & small villages for 6 hours resting for refreshment at the village of Ambalamisaony. Proceeding a mile from here we mount a hill & behold a grand & sublime piece of scenery with a fine extensive rice valley close beneath surrounded by bold and rugged mountains with here & there an elevated peak the whole shewn to advantage with light & shadow from the glow of an evening tropical sun. Our second stage brought us to Ambalavao in the dark & we applied as two or three houses before we could get one. However we got a small room at last where a woman was busy making a wash for a striped rofia lamba, winding it round stakes stuck in the floor which she was rather loth to remove. Our men caused as a delay of an hour or more in starting this morning or we should have been able to push on in the daylight to Ambohimandroso.

13. VIII A large market is held here today & the people with their goods began to assemble before we left. Rice & meat were in the greatest plenty with cakes of brown sugar & earthen jars & bottles of waark or native rum. How many people are you going to make drunk with that

stuff today said Mr Baron to a group of them, who said
 O it doesn't matter, as many as choose to buy it; if they choose
 to buy it & get drunk it is their fault not mine

An hour brought us to the river ^{which} Mananantana near the foot of
 hill on which Ambohimandroso is situated. The river is
 rapid broad & deep & being unfordable is crossed by
 what they call "the wooden bridge" consisting of trunks
 of trees squared by the ddze, the first length of about
 40 feet supported in the middle of the river by a
 rough stone buttress & with two other lengths in like
 manner the bridge is made over its dizzy height
 we with all our men & baggage had to cross as best
 we could. I went over taking hold of the hands of one
 of the men. I slung myself across it & pulled myself
 along by degrees. The last of all was one of the bearers
 who was too timid to make even the attempt until
 two of his brethren took hold of either hand & got him
 across, he shrinking trembling at each step as tho.
 he would fall to the bottom & be either killed or drowned.
 Another $\frac{1}{4}$ hour we entered the town hearing the shell
trumpet sounded long before we reached summoning
 the people & children to chapel where we were at once
 conducted & received by the Governor Wasolo awaiting us.

The Gov^r is a good man was conducting the service & giving out the hymns when we entered, he stopped a mazhe hands with us & read a letter to the people from the Gov^r of Fianarantsoa recommending him to treat us kindly & furnish us with guides informing them that we were visiting & encouraging the various churches. All three of us spoke to the people Mr. Baron interpreting for S.S. & me. The Governor took us to the room with him to dinner having prepared quite a feast for us & said now you are not to consider this as from me it is from the Queen, it is from the Prime Minister it is from the People. The table was spread with 7 dishes of various poultry & rice for vegetables, a dish of eggs in the maso fried with herbs & another of tomatoes. The Gov^r's wife the Pastor & the 2nd Gov^r were present. The two latter eat off one plate, the Pastor having a spoon & the 2nd Gov^r a fork, who finding a nice piece of meat on the joint plate took it up & put it on the plate of the Gov^r's wife who sat next him, which was received as intended as a compliment. Suddenly we heard a strange voice in English - it was the cook who had been in England & Mauritius & caught up the snatching & was glad of the opportunity of airing it. He said "I have got some tea gentlemen if you would like some Yes I have got some tea. So as we said we should like some he produced a very small jug in which is

* How many of the ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ⁹⁹⁹

* How many of the ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ^{337</}

1879
13. VIII
IV

Ambohimandroso

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was brewed & poured us out a diminutive cup full each sweater with native brown sugar. Spears gun & sword were in the corners of the room; the latter as emblem of his office is carried after the Govr by one of his minor officers where ever the Govr accompanied by a broof of his officers & the sword came after. There is a mission house belonging to the L.M.S. formerly occupied by Mr Rearden & shortly expected to be occupied by Mr Rowlands on his way out. It lies 2 or 300 yards from the town, thither we repaired followed by the broof & the Govr, this man directed the rooms to be swept & clean mats laid down for us; & said he would send us our meal ready cooked in the evening. Which he did.

We met again the chapel at 3 in the afternoon when Sharp was the only preacher again interpreted for by R Baron. A good impression seemed to be left & a conversation ensued with some teachers from villages around after which we were again accompanied by the Govr & followers to our house. Who left us saying he should come again soon. When he came it was to say as he could not prevail upon us to stay either over the morrow or the next Sunday he had brought us some rice, poultry & a fat pig which he wished us to walk outside & see.

13.VIII

Ambolimandroso

2000 ft.

16°

In the Bara country whither we are bound tomorrow we are informed money is of no use & the people will not take it, & in its stead we must take beads, bras wire & white metal bracelets & salt, so we are investing \$.3 in this way & making arrangements with the Pastor for \$.8 to accompany us as guide as it is a country only Mr. Richardson has been in before us.

The great waterfall seen by Sibree & Sheet is situated about a days journey to the east of Ambolimandroso. A remarkable waterfall, the whole river descending in a body some hundred feet at a sweep.

The Gov's residence is situated within a circular fence or stockade of poles twice the height of a man & sharply pointed at the tops, with doors & stone arched gateway. Outside this & at some distance is a similar defence or rova as it is called by themselves. The town is situated on a steep hill as all the towns here seem to be.

14.VIII We had great trouble with the men at starting, not an unusual occurrence, but it culminated after we had gone over now or two from Ambolimandroso & any influence from the authorities there which might be exerted to bear upon them. Beside our hired Portm Guide we had three given us by the Governor the chief of whom bore a sword as emblem of his authority, the other two a couple of spears each. They had gone on before us out of sight when our bearers set us down & their respective burdens declining to proceed further with us. We had over night given them

some days provision money ahead as we were going into a country where
 could not so easily procure it with money. This seems to have been an injudicious
 proceeding with men totally devoid of principle like the Malagasy. Threatening
 & coaxing seemed in vain, they did not want to go once we were almost in Aofanain
 till Mr. Barton appealed to each one separately. Are you able are you going
 to finish your own work? Being thus asked they did not like to say no! &
 mostly gave the answer Yes, but it depends on the others doing theirs. They
 then said we that if we were sick you would not give us any medicine?
 How was it this that so suddenly came over them by the roadside now? I
 never before; of course it was a mere excuse for they were beginning to be
 ashamed of themselves & wanted to find one. With a little more coaxing
 manoeuvring we at last made a slow start. Rain came on heavily
 shortly after. It was 5 hours before we reached a ^{inside} Betsileo cluster of houses
 huts or hovels called Atongolo. We stood with our umbrellas up & waterproofs
 on & why because we could not have stood upright within. The hole or door
 was only 14 in. wide & 3 feet high. The one that the owner pointed with his
 lips for us to enter by was mounted up to in a sort of loft (the only house
 that had one) by means of a pole with 3 or 4 notches in it. In $\frac{1}{2}$ an hour
 the rain ceased & we got our meal of rice & fowl outside also.

In $1\frac{3}{4}$ hours we passed the larger village of Ambatomainty where we
 had intended resting for noon but for the delay caused by our men and
 in $2\frac{1}{4}$ hours more our guides conducted us in the dark to the small village
 of Toahanambro situated close between two lofty rugged mountain

14. VIII

The one Buravandona & the other Maranoro

peaks of granite fully 2000 ft above the general level. The house apportioned for us was but little better than in the last village & scarcely large enough to hold our stretchers & great part of it was taken up by a fire in the middle & some poultry in a pen in a corner. It was not now cold & the sky was pretty clear but there was no moon & Mr Baron & I preferred sleeping on our stretchers out of doors. It was not the first time on this journey we regretted we had left our tents behind; but there was no one able to tell us what we were coming to. This was our first introduction to the Hara country. The peoples heads were full of grease & I smelt the sweet at some yds distance on the heads of some ladies who stood watching my bed making operation.

I got a charm to protect from all mishaps for 8^d. and an ebony trade handle for 2^d rings

15. VIII I slept pretty well & was only disturbed by mosquitoes towards morning

Left at 7 A.M. in 2^{1/4} hours reached Antananarivo Kely (Little Antananarivo) sheltered for noon. H.L. began to preach to the villagers as they stood around us mentioned that there was a wealth greater than that of cattle - the wealth of the spirit. Dredging them to Christ the spirits convictions. But Mr Baron told him they were wondering who Christ was & what was the spirit. Was it the same as their fanaly the ghost of the departed, Was it flesh or was it blood. They evidently required teaching the first rudiments before they could understand spiritual preaching. We left here at 11.15 & came across an immense swarm of the edible locust darkening the air, but which seen in the near distance with the sun on their wings looked like silver spangles floating in the sky. They were

They have a fine physique both men & women. We had a confirmation of the general licentiousness said to prevail throughout Nadaqabar among the Bara especially two girls stood by the house together watching our proceedings - the elder touched me younger said to Mr B. This is for you. Instances of unchastity & promiscuity are common.

I observed a fine large tamarind tree & knocked a few pods of fruit off by sticks & stones. Also two kinds of large fig trees. In 3 hours came to Ikworo at 4 P.M. waited 2 hours for all the party & guides to come up. About 60 or 70 men all armed with gun & spear were surrounding a herd of 50 head of cattle which they said they had not stolen only taken from a neighbouring tribe or village who had stolen from them a few months ago. These they were going to keep as hostage. The country is in a very disturbed state, village going to war with village frequently wholesale cattle lifting concomitant, the most fruitful source of these feuds.

Observed a fine flock of wild guinea fowl & some green parakeets. In 1 hour more halted for the night at Anala, very fast as it was becoming dark. J.J. slept in one of the small huts and Mr B. & I. slept outside. There was a little more wind & dew than the two previous nights. One of our men said it would be cold. They sleep in the houses on the floor with all the household in the one room crowded together.

followed by crows & hawks. It was $7\frac{1}{2}$ hours before we halted at night outside the village of Ambondro & asked for admittance which was a long time being granted for fear we were a band of robbers or at least enemies with whom they were at war, for the Bara villages are often at war. This one had been at war during the present moon with a village only 4 or 5 miles away that we past next morning. The houses were small, our heads & shoulders coming above the eaves of the roof, & again what with dirt & grease we all three this time preferred sleeping out of doors. The river Manaraha ka at times a great river flows close by. The Capsicum (Cayenne pepper variety) grows abundantly on 16.VIII
vii We were out of our beds soon after two this morning & called up the men who were sleeping in a row close together for warmth. But it was 5 o'clock before we started crossing the river Manaraha ka & again 2 or 3 times we excited much wonderment in the small villages we passed through at one of them a few of the men & all the girls & young women came running after us saying white men vaya ha vaya ha singing & clapping hands to our praise calling us kings & our men our subjects. After $5\frac{1}{2}$ hours we halted for noon at Mahaz ari a larger village than some of the others. Every man carries his gun & spears about with him powder horn round his waist & beads & charms. Men or women are simply clad in a piece of coarse canvas round the waist. A few of them have ocher or earth of a yellowish colour smeared on their forehead and around their eyes. An shrub from the west Coast has become naturalised among them.



16. VIII

Frosy

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A lame man was making gun-works. The country has some timber, lumber more especially in the watery ravines. Some of our tribesmen says there is a great tree growing near in shape of a wine bottle stretching out his arms to show the diameter but the weight not great for a man or two could carry it. I offered 7 for one.

17. VIII Left at 7 AM. After 3 hours reached Frosy situated on a commanding hill when we got to its third or innermost inclosure we guard'd with guns stood on either side the gate & we waited until word was sent the ~~governor~~ when the word came - proceed. We went at once to an open square of which the governors house where the people were already assembled singing hymns, in their chapel many houses were burnt down a few weeks ago. They were not singing as though they felt the goodness of God they were singing. Altho they are all Hovas they are but little better than the Ibara whom they affect to despise. A pupil of Mr Burns has been here about a month having been instated by

with whom we dined at Tandarawoo who informed us it was the will of the Queen that all the children should be sent to school & some now come from the love of it. Being a Hova military outpost the inhabitants are all Hovas & the Ibara living near who dislike them refuse to send their children but say they would send them if a school were set up in one of their own villages close by. The evangelist did not meet with a good welcome by either people or Governor who is not a Christian

17.VIII

Bara Customs at Burial &c

man a tho. a Ch. member. There are 130 Ch. members but the evangelist says there is not a true Christian in the whole town. Mr B. says he is glad we have come so that the people have got the true Christian religion well set before them. There were about 250 both morning & evening.

He invited the evangelist to tea with us in the house set apart for our use & have a little conversation concerning facts he has learned concerning Bara manners & customs Mr B. interpreting Zandrenana, or burial customs. Their tombs are generally on a high rock built in the form of a square & filled up with stones after the body is laid naked upon a mat on the bare rock. When an Andriana or King or chief dies his body wrapped in lambas is buried the same day. They then procure a substitute in the shape of the dead man, in the form of a rolled up mat or stem of a banana to keep in the house until the funeral ceremonies are over & inform their friends of the death of the deceased & kill an ox forthwith slaying when the sham funeral will take place keeping him feasting until the time. The substitute is taken & put near the real tomb & finally buried followed by a large number of relatives & friends.

The Bara would pronounce Andriana^{an}kar, the name of God because they once had a man whose name was similarly pronounced. They believe if they did pronounce the holy

1879
17. VIII

Bara Customs - Marriage &c

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name it would immediately cause the dead man to judge!

To the same reason they won't pronounce the name *toko* which is the three stones on the hearth of every house is sufficient protection.

The wife *Imanongwa* for the same reason won't pronounce the word *mioi* because it has *isi* in it & is too like *isi* the

The Bara have a marriage ceremony somewhat similar to the Ambanians dros or Horas as regard the gift of the rump of the sheep or its money substitute, but they generally stipulate for a higher sum than the nominal amount. There is no limit to the number of wives, some are known to have more than 30.

Iroatra who lives at Isalo west of here & is king of this district called Barube has 14 wives. The father can force his child to marry against her will. The husband has the power of life & death over his wife. When the wife cooks the food she must not speak to anybody as her husband would be sure to die shortly after. An infringement of this regulation by her son master visits with a severe beating. She may not eat out of the same plate or dish with him even after he has finished with it. If she did he would beat her. And she may not eat until he has been satisfied; neither may she look at him while he is eating. If a young wife goes to visit her parents as her husband may consider too often he goes to their house at night & looks both father & mother & thus puts a stop to it. But this ^x If she gives him food that burns his mouth he may beat her to death.

does not frequently occur on acc't of the wife's consideration for her parents
The women do all the work even to the rice cultivation driving the
cattle in the swamp to rampile it up instead of digging.

At every meal the women cook their own food at home but take it to
eat in their friends houses out of compliment to them.

The parents are generally fond of their children, the boys being liked best.

Infanticide seems to be unknown among them

Chastity is unknown in name idea & fact. There is not such
a thing as a virgin even from a very tender age. If a girl reaches
womanhood in a state of chastity then her father appropriates her
to himself. The tops off male chastity is in no way connected
with the his licence allowed the youths in S Africa at the
termination of the circumcision period. At circumcision a
form of blessing is pronounced over them as - May you be able
to shoot cleverly - If you are killed may it be by the spear
in war - or may you be killed at the mouth of a gun in battle!

At burial parties, bakk drinking assemblies & general festivities
or any celebration general free intercourse prevails each one
taking whom they choose. If there is a man who won't be
licentious they don't put it down to purity; but say he is not
a man, he is nobody. And the same if he won't drink bakk.

If a husband finds a man unlawfully with his wife he
shoots him there & then unless he be his brother, in which

1879
17. VIII

The Bara King

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case he immediately goes & revenges himself by committing the same with his brother's wife.

18. VIII The Governor came in person this morning before we were quite finished dressing to desire us not to leave to day as we had invited the Bara King. Iroaka from Soalo to meet us, we consented to remain until early tomorrow morning, in consequence as it appears desirable to cultivate a favourable impression. Iroaka says he has got of the vazaha & desires to see the three he has heard of coming into this district. Toward noon the King arrived followed by a number of his principal men & we were summoned. The last. Dr. & Mr B. went & remained at our house having got a painful watery eye with something getting into it. Iroaka did not understand the Malagasy as spoken by a vazaha Mr B. said something to him in way of religious address he said I will make my reply in the evening. He came shortly before dusk with the four each having quite a number of big-men followers. He expressed his willingness to encourage a missionary among his people. The Govt putting in his statement that it was the word or desire of the Queen to whom he is rather nominally tributary. Five of his wives visited us in the afternoon. My painful eye was observed by our numerous visitors who seeing not one of ourselves could do it any good sent for a woman whom they said was making about eyes. She examined my eye while I sat in the light outside the door a crowd looking on, very gently with finger & clever

18.VIII
"

Return from "nosy"

Thumb brought out what apparently reared to be the spine of a prickly pear fruit to a minute insect exclaiming in evident satisfaction "afaka" (out). The eye felt easier at once but is very painful & difficult to keep open. I gave her a couple of brass bracelets odd ones; she said they were not man's wife, that is their phrase for pairs; I hung them for pairs for a while & she came in & said she was not a Bara woman & did not care for such things & would prefer money so I gave her a small sum of silver equal to a 3^d piece with which she went away well pleased. She belonged to the Sandroy tribe.

10.VIII Our old guides were back the way we came this morning & gave us a very warrior looking fellow furnished with gun & spear to conduct us more to the west. We were off by 7.30 & in 2 $\frac{3}{4}$ hours passed through Ambaresatee (the place of reeds), followed with wonder & curiosity by a dozen or two Baras of fine build, one man especially, strong powerful & good natured ran along side our palanquins loudly ranting & offering his salutums & shaking hands with us when he turned back. In 1 $\frac{3}{4}$ hours more total 4 $\frac{1}{2}$ hours we were in town at Ankayzotroka a large village just outside of which

bed

a number of people were assembled under a couple of trees singing dancing & beating drums - a funeral celebration. ~~fire~~ guns were also fired every 10 or 15 minutes. On seeing us enter the village they nearly all followed so that in a few minutes we were close by surrounded by 100 men women & children well formed & good featured mostly naked to the waist or a loose tambo. Their hair done up in the extreme.

Bara fashion in balls so full of grease as to look some of them like small turnips. The centre ball over the forehead in some was studded with brass headed nails. The odour of sweat not in its freshest condition was strongly perceptible at some yds. distance. A white face was a rare sight indeed to them & ours were the first some of them had ever seen. All we did & all we had about us was a source of comment & admiration to them - as a watch magnifying glass looking glass tour cups & plates knives forks & spoons They closely watched us as we eat. They are a large tribe & a people capable of great improvement. I think had they the advantages of missionaries & teachers that the Hovas have had would surpass them. They appear more shaggy than the other tribes we have seen.

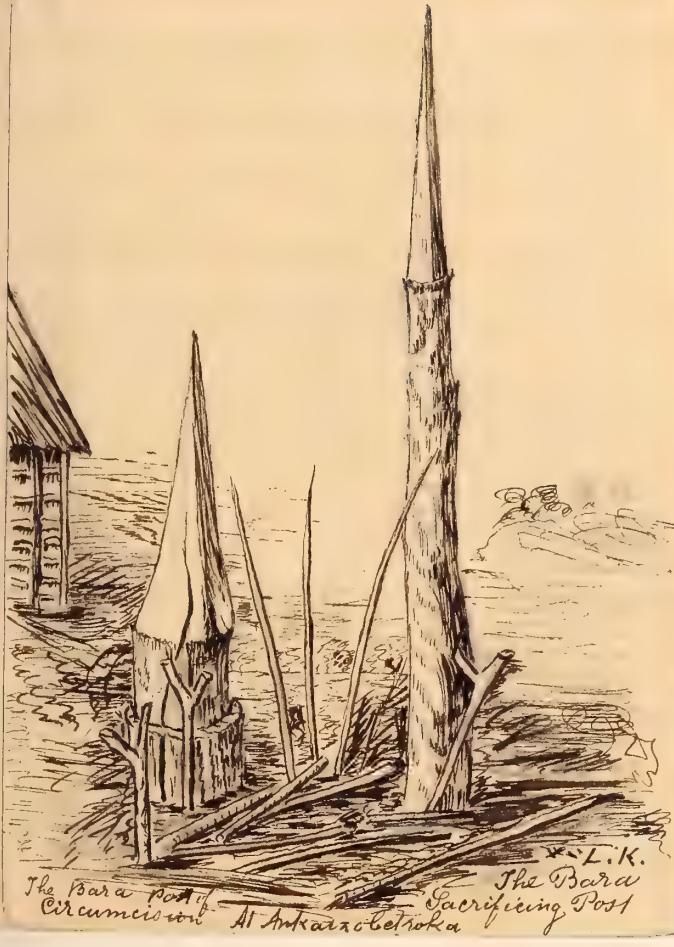


The Sacrificing Post

In the centre of the village were two pointed posts set firmly in the ground. The shorter thicker one to the left about the height of a short man is the Circumcision post. The other one to the right about 12 ft. high is called ~~Hazo~~^{a passing way,} Manga the holy post, which is fady as they call it that is sacred. It may not be used for any other purpose, may not be taken & turned & another one put up in its stead. It may be called the sacrificial Post for when any one is ill they kill a ox & place the fat man's on its point & ask the blessing of God above, or when the post is considered a representative, for his recovery, with want & asking. It is done in song and the assistance of it is. Bless the sick man. May he get well, & May he have plenty of possessions. It is also used to celebrate various occasions of rejoicing. They say they believe in the one true Supreme God & pray to Him; but that this Hazo Manga is His representative. It is Masina or holy.

The village is on the S. side of the river Granditka

In 1³/₄ from here we crossed the stream Zazafotsy by village of same name which means The white child & in 1¹/₄ hour more waited for the night at Ambodifiaran having a tolerable house which they said was the King's house to lodge in Two or three yards from it within its enclosure is the Hazo Manga & three charms of horn are hung in different parts of the house



The Bara Post
Circumcision At Ankaroletroka

W.L.K.

The Bara
Sacrificing Post

20. VIII. We at 4.30 took our way by 6.30 & in 6 hours halted for noon at Ifierena having an hour before passed thro. Amandaza &c In 2½ hours more we stopped the night at Irotibola. Our two halting places today were villages mixed Baras & Betsileos. The Betsileos mostly who tho. they do not do their hair up in so much disgusting fat their flat plaited circles of hair are neater do not compare so favourably with the Baras who are a more independent noble looking & straight forward race. The Baras never showed any fear or mistrust of us. Answered questions pretty straightforwardly the Betsileos today sometimes ran away on simply being asked a question. When asked the name of their town intentionally gave a wrong one at first saying it was Mafaito but when they had gained more confidence told us that was a lie the real name was Ifierena. Until this forenoon we have been traversing a broad plain but are now ascended several hundred feet above it.

The Betsileos practice the disgusting custom of keeping a dead body in the house until it is putrid which the Baras do not but bury at once.

We have a little house which will only just hold our two stretchers & Mr. B. sleeps outside under a rice house which is raised 5 ft. off the ground. We eat outside.

Back to Fianarantsoa for a night

21. VIII Off by 6.30 this morning havinging 5 hours till we waited for our mid-day rest made village under a large elephant fig-tree
for dinner where we remained 2 $\frac{1}{4}$ hours & followed our three guides & struck their path all names as we were no longer in view
of them Antsalimandraso lay far away at our right & two or three
miles after we past within 3 or 4 miles of Antsalava so soon
joined our former road. At 4 o'clock arrived in the dark and
were met at Androtavo a considerable village situated on the
top of a steep rocky hill well defended with hedge after hedge
of prickly pear. We men found it difficult to bring enough rice
in their off-loads. The best house consisting of one small room
and just behind our horse-shelters there was extended over the
peak with water-holes in it. Early in the morning the
Lazaronorona range of mountains of which Varavarana
was the highest & visible from Fianarantsoa were finely
lit up with the glow of the rising sun by the light & shade
showing some of the peaks with rugged outline

22. VIII Again up in the dark breakfast over & off by 6 o'clock
Fianarantsoa became conspicuous in the distance
but it took us 6 hours to reach it. We were hungry, Ali B's
servants & cook had gone to market & would not be back for some
time so we had to wait 2 or 3 hours for our dinner.
Sook tea with Mr & Mrs Cowan

		Hours	Hours
12. VIII	Fianarantsoa To		
"	Ambalamisaony	6	
"	Ambalavao	2 $\frac{3}{4}$	
"	Ambokinandroso	1 $\frac{1}{4}$	= 10 or 25 miles
14. VIII	Alorogolo	5	
"	Ambatominiry	1 $\frac{3}{4}$	
"	Isohanambo	2 $\frac{1}{4}$	
15-	Antananarivo Kely	2 $\frac{1}{4}$	
"	Ambondro	7 $\frac{1}{4}$	
16	Mahazarivo	5 $\frac{1}{2}$	
"	Ikivoro	3	
"	Analambazy	1	
17	Ihosy	3	<u>= 31</u> 80 miles

Fianarantsoa To Ihosy actual travel 41

	Ihosy To	
19	Ambarasala	2 $\frac{3}{4}$
"	Ankaizohetoka	1 $\frac{3}{4}$
"	Lazafotsy	1 $\frac{3}{4}$
20	Ambodifidakkarana	1 $\frac{1}{4}$
"	Ifierena	6
"	Ivohibola	2 $\frac{1}{2}$
21	under a great fig tree	5
"	Ivatohavo	4 $\frac{1}{2}$
	Fianarantsoa	6
		<u>31 $\frac{1}{2}$</u>



Note to Page 80.

The Indochinaitra people like many others are considerably amused at our small appetites as they are pleased to tell them others say we are always scratching the skin like chickens but never seem to eat much. We had our cloth spread upon a mat on the ground at the shady side of the house. They noted the plate of rice which was our only vegetable could not believe it would satisfy the four of us, but being assured it would that there would very likely be some spare; one of them said, why that baby swinling to a little one on the back of its mother, would eat the whole of it. They watched us to the end of our meal & laughed to find we really eat no more.

Remark

Mr. Baron remarked concerning mission work amongst the Tagas: "in general I have hope of the children but tasking to the older ones is just like pouring water on to a duck's back."

THE BÈTSILÉO.

[DECEMBER, 1886]

expect to expect to find lads as bright and intelligent and progressing as fast as those from healthier climes.

I do not think that the Bètsiléo, on the whole, are a whit behind the Hova in mental ability ; and, given the same advantages, the same or even greater results might be anticipated.

In mixed congregations, however, such as we get in Bètsiléo, we cannot fail to notice the marked difference in the appearance of the two tribes. The Bètsiléo are less clean in their apparel, and there always seems to be an expression of sadness and oppression on their faces, which extends even to young children.

Happily, in the mixed schools, we often observe a most beneficial change in this respect, and boys and girls who enter our schools with a sad countenance are soon made more cheerful and happy, a fact for which we are very thankful.

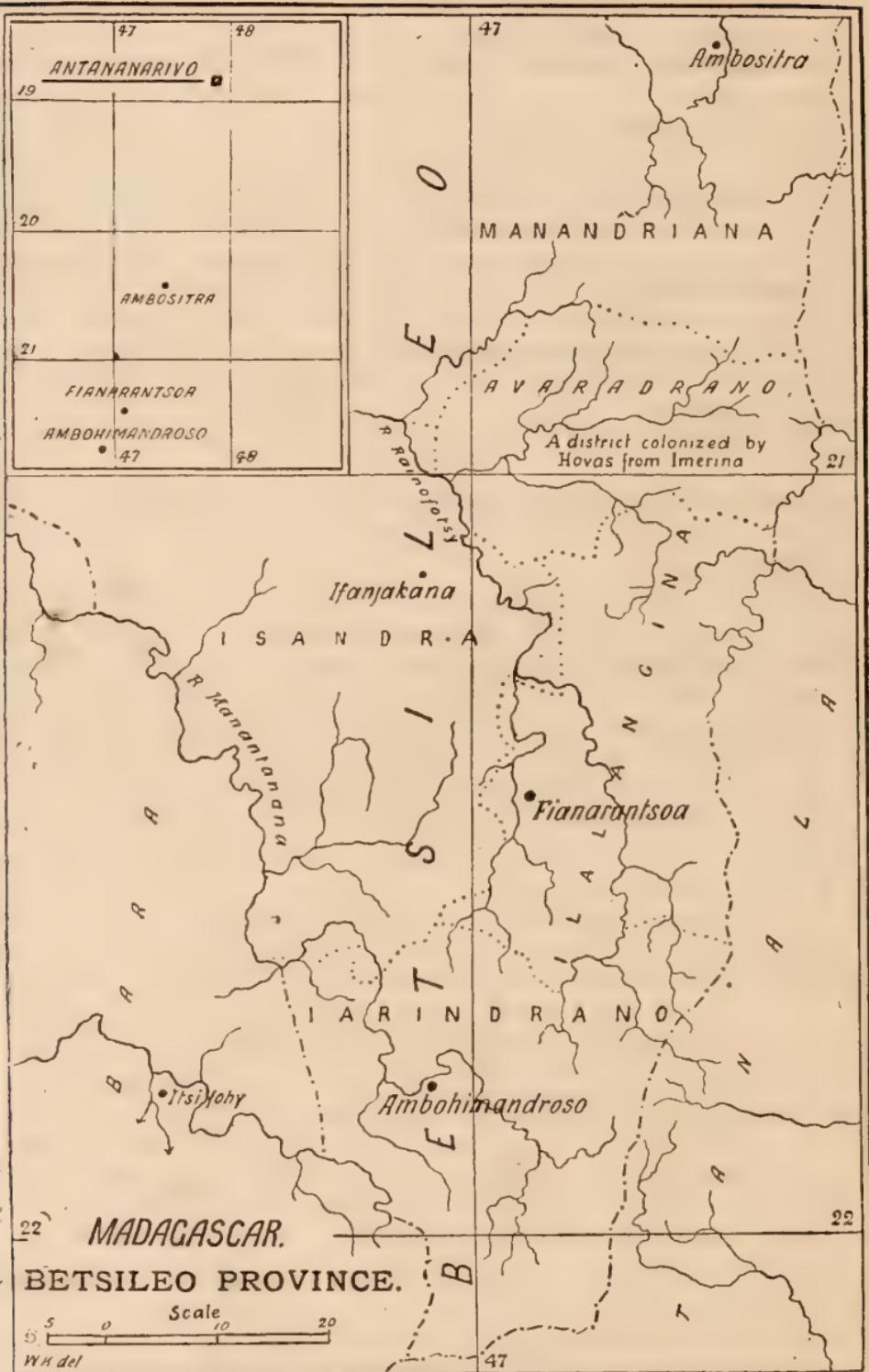
HOME LIFE.

The sorrowful appearance above referred to may be, in some measure, owing to the houses in which the Bètsiléo live, and their home life in general.

The word "home" as we understand it does not apply to the Bètsiléo, and "home joys" or "comforts" are unknown to them. There are certain clannish and family ties which keep them together, but that is all. Their houses, for the most part, are made of bulrushes and long grass, their size being about 12 ft. by 9 ft., the walls being so low that it would be impossible for an ordinary sized man to stand upright in them except in the very centre. The entrance is by a small door, about three feet square, which is high up in the wall, and he is a fortunate traveller in Bètsiléo who has no lively remembrances of many a severe knock on the head when entering and leaving these huts.

As the houses are small there is not room for much furniture ; nevertheless, the Bètsiléo manage to crowd a great deal into them. In the middle of the hut towards the east is the hearth where all the cooking is done ; in the south corner is a large water-pot, which holds more than enough to supply the wants of all the householders ; to the west again, is a corner boarded off, which is called the bedstead ; besides these there are a number of shelves, and in many huts may be seen a small bunch of bulrushes, about the size of a man's hand, fastened together and hung against the east wall. Into this is put a small portion of rice from the centre of the pot, whenever rice is cooked, which is said to be an offering to the Fàhasivy—the old god of the Bètsiléo. Into these small huts are sometimes crowded several families belonging to one clan, which is a grave hindrance to healthy progress.

Such is the general condition of the Bètsiléo houses, but we are glad to notice changes for the better. Cleaner and larger houses are taking the



The Discovery of Madagascar

In 1505, King Manoel of Portugal sent out a great expedition of 20 ships & 15,000 men which sailed from Lisbon on March 25th, 1505 under Don Francisco de Almeida the first viceroy of the Indies, with instructions to build fortresses at Sofala & Quilao, to free the Portuguese commerce from the difficulties with which it was oppressed.

Juan de Nova sailed in this expedition. As a proof of his success Almeida sent back in the beginning of the following year 8 ships loaded with Spices to Portugal, under the command of Fernam Soares. On their way they discovered, on the 1st Feb^r, 1506, the east coast of the island of Madagascar.

From the Life of Prince Henry of Portugal, surnamed the Navigator. By R. H. Major F.S.A. &c. Asher the London 1868

Hawking Christians by Wholesale.

On the 1st of November we received intelligence of the wanton manner Christians were sometimes made in Madraswar. A native who returning from Capilai from one of the northern Malabar Bazaars was charged with a message to the Secunderabad Raja with the following threat sent him by my drum to some musicians. 'I shall make all my people poor, & it shall affect my poor Christians.'

Another day at about noon I witnessed 400 of his people in the day & said to them, 'Now, you are become Christians. If the same man of yours did such more of your former workings remain in you are Christians. If one of you relates to your old master customs you shall be punished for the first offence - and for the second (with a curse of his name) your heads shall be cut off! These threats had a salutary effect for a time at least there was no worse mark of improvement in the place & people. But it gradually wore off.



O. O. Exhibit me journeys of Is
from Tiararansoa and Amboz
varo Country. Going by m

MAP of the EASTERN IBARA.

from Observations by Mr. G.A. Shaw

(leg'd) 1876 plan

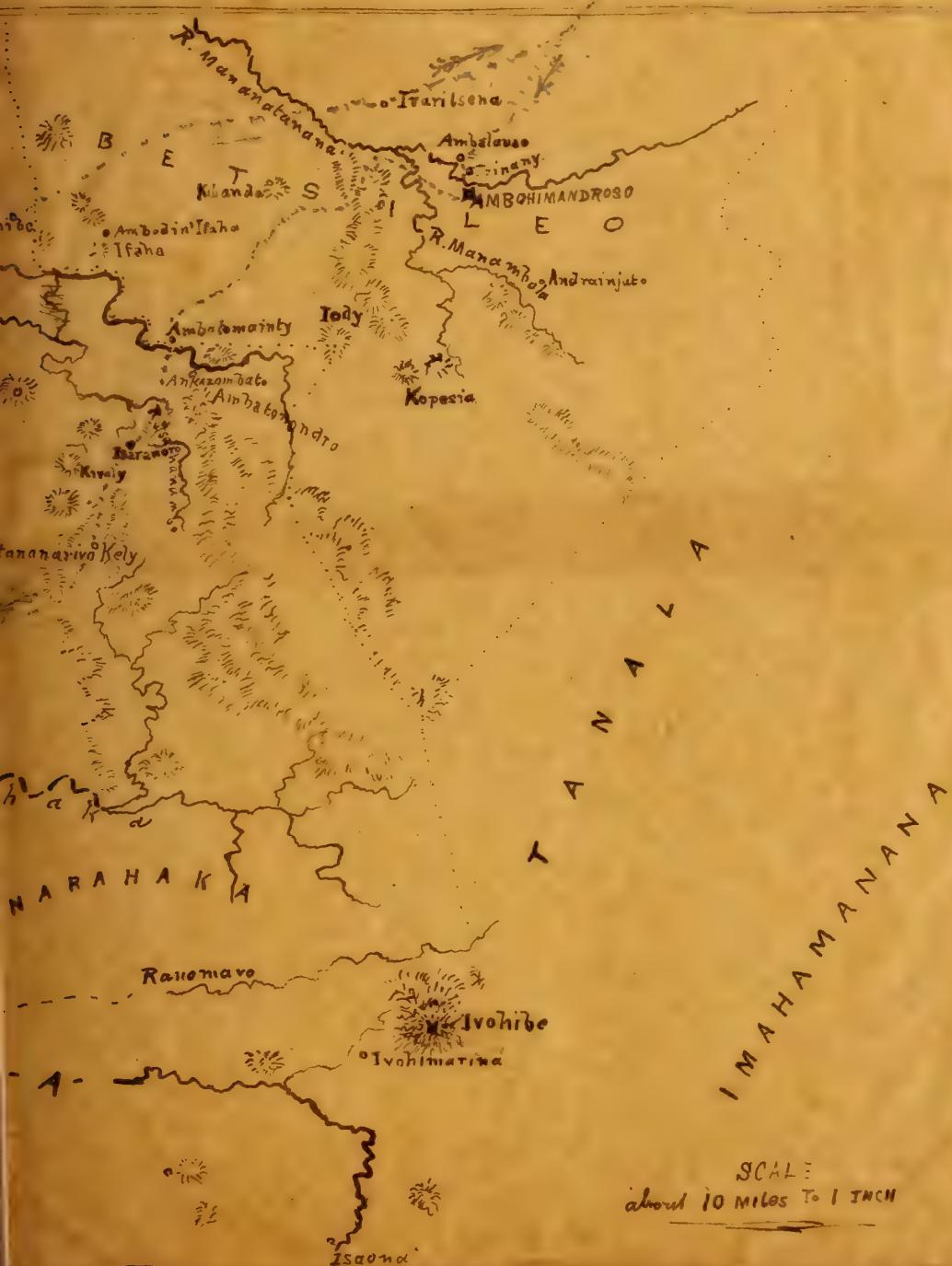
Long. 18° 56' N.
Lat. 21° 45' E.
Drawing
1879

C. drawn by E. Richardson

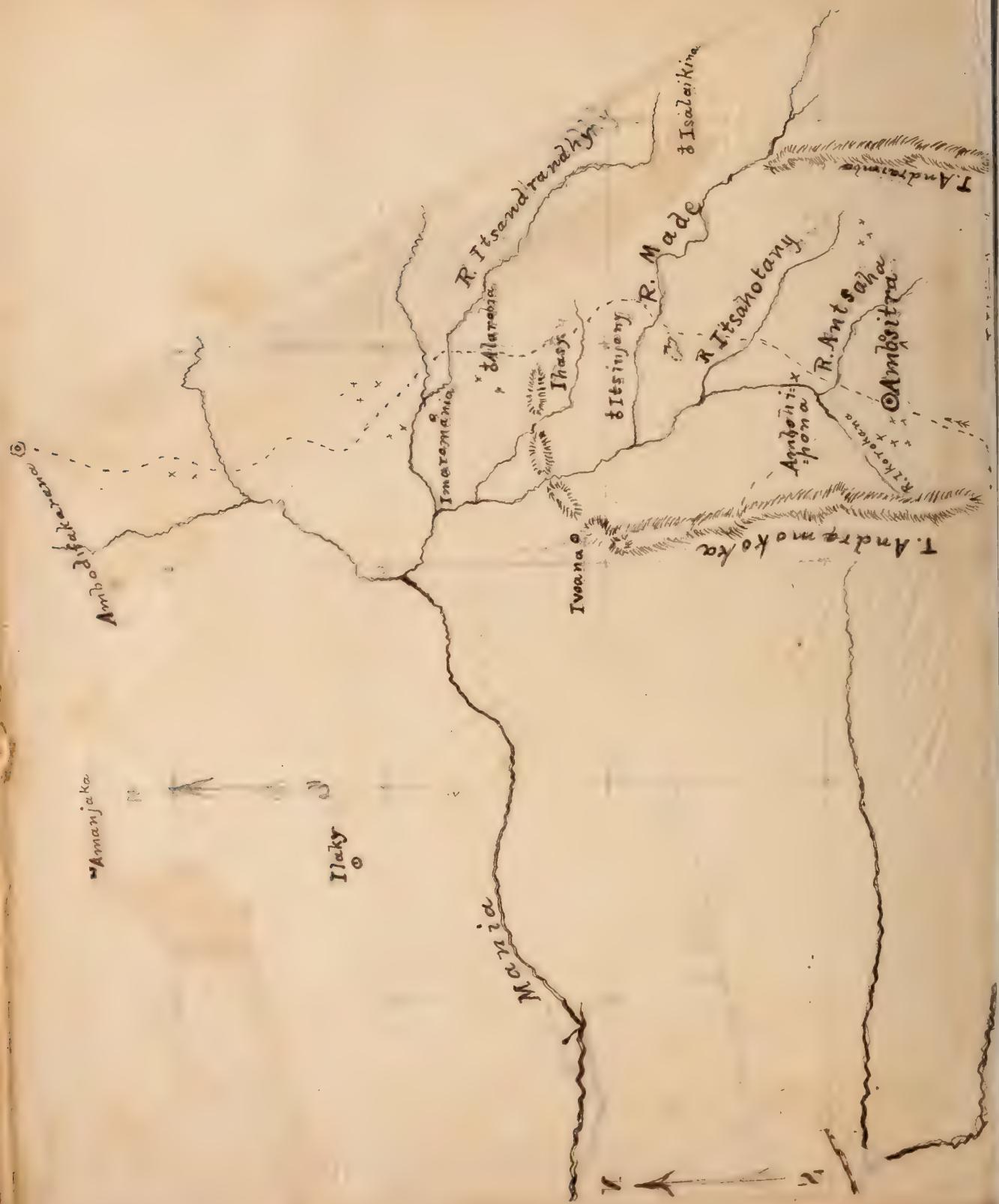
To Soalq and
IBARABE



"Dark and Dangley Titling, Fiam and the
Sandcaso so Shottis in ye
outh Road" Returning to the Northern



SCALE
about 10 MILES To 1 INCH



The hills are
5 miles
x. 16 miles



Rice in husky acot atobry
Rice 10 lbs } or $\frac{1}{7}$
or 1 gallon }

White rice 2^d a gall = 10 lbs as it weighs 4 times as much
as rice in the husk & weighs 4 times as much
2^d is the Standard
ila (rice)
ila roamer

1 gr. rice vary very
ile one large
10 gr. rice = $\frac{1}{3}$ of 2^d eran am baly
30 do = 2^d roamer (red seed)

	<i>Anelosimia</i> L.	
1	{ <i>Alarobius</i> Mordv. 3 $\frac{3}{4}$	-
	<i>Rivularia</i> -	
1	{ <i>Ambodifia</i> Karana 4 in	
2	<i>Volovorona</i> 5-	
3	{ <i>Ascalaphus</i> m. 3 $\frac{1}{2}$	
	<i>Archisistra</i> 3 $\frac{1}{4}$	
4	{ <i>Anelosimia</i> 4 $\frac{1}{2}$	4 (1)
	<i>Beringia</i> 3 $\frac{1}{2}$	4.1
	<i>Istiafalia</i> 3 $\frac{1}{2}$	
5	{ <i>Chitarranaria</i> 3 $\frac{1}{2}$	
	<i>Wrai</i> 3 $\frac{3}{4}$	
		35 $\frac{1}{4}$

Malagasy Money Boamena the Standard
value $\frac{2}{3}$ = 30 grs. rice
 10 Rice qrs. in hokte }
 10 Variraiveny } = 1 Cranambaly : e. = $\frac{1}{3}$ of $\frac{2}{3}$.
 9 Cranambaly = 1 Sikajy : s.
 8 Sikajy = 1 Ariary (ie. French f.) : a.

10	var.	1 e.			
90	+	9 e.	1 s		
720	,	72 e	8	1 a	

Zoloro Cyperaceae

Cyperus aquaticus
Tigrinus?

In Bucana

Asplenium athyrium nigripes
fuscaum
affine

Cape goose berry Solanaceae
Physalis Peruviana

Kofia Palme

Sagittaria

Passia rosea. Apocynaceae

Rose scented perfume

Tamatave To Antananarivo

Damalasai about 8 hrs to

Ivondrona $1\frac{1}{2}$

Ambodiviny $\frac{1}{2}$ Canoe ($\frac{1}{2}$ hr ea canoe)

Andranomaimy ~~is road~~

Ambatantaleko 1

Arikarefo $\frac{1}{2}$ $\frac{3}{4}$

Tranomaro 1

Ampanarana $1\frac{1}{2}$

Andrananjodihia $2\frac{1}{2}$

Ampanatsamaizina $2\frac{1}{2}$

Leavony $2\frac{1}{2}$

Andriavakamerarana 2

Androvarants 1 $\frac{1}{2}$

Canoe $\frac{3}{4}$ -ea. canoe

Maronby $\frac{1}{2}$

Mananjona $\frac{1}{2}$

Hot Spring $\frac{1}{2}$

+ Rainomafaina $\frac{1}{2}$

Arabatoharanana $\frac{1}{2}$

Amfasimibe $\frac{3}{4}$

Wazozero $2\frac{1}{2}$ $2\frac{1}{2}$

Beforana $1\frac{1}{2}$

Ambaranahasy $2\frac{1}{2}$

Analamazaotra $2\frac{1}{2}$

Amfasimpiotry $2\frac{1}{2}$

Moramanga 3

Widow's estate of settlement

at abt. 18 miles distant Palace

£ 1 woodwork

(and all "n" goods) £ 1 windowwork

I soaving ^{Mr Peels Ch. school}
1 desk & chair work

£ ? (The ~~Forest~~ Village)

1 armchair

H. G. & Miss Gratten £ 1000 worth
£ 500 old set. windowwork

to Bawbury daughter, Lily £ 1000 worth

in Jukes £ 1000 S. Clemes wife & children

Mr Price

£ 1000 windowwork

£ 1 doorwork

the Ch. elders £ 1000 worth

4 men wives & present of £ 2000 more to follow
houses all divided & preferable to cars taken in
but exception & compensation

See H. Gratten's will etc

£ 1 dinner work

£ 1 cigar box

£ 1 woodbox

£ 1 windowwork

£ 1 windowwork

£ 1 windowwork

£ 1 windowball

2. 15 Andrankoboka
 Plain of Andakana (of Crep & Mangoro)
 Ambositra 8. 20 Ambohidratry 2
 Far 8. 20 Ambodirangava 2
 Anteranandriana 3
 Melarambo 5. Villages frequent
 8. 20 Isoavina 7
 Antananarivo 3

Andoverantsoa
 1 Ranomafana
 2 Ampasorihibe
 3 Ambavamihasy
 4 Ampasirihotry
 5 Andikarsa
 6 Anteranandriana
 7 Isoavina (Mission house)
 7½ Antananarivo

Give owner of House where
 you sleep 6 or 8°
 Ditto when you stop at own 3 or 4

asymmetrical leaf) E. woodhousei
L. glauca
L. mucronata
L. mucronata var. intermedia
L. mucronata

o. ~~monotrichia~~
~~uniparous~~
o. ~~multitrichia~~
~~multiparous~~
o. ~~multitrichia~~
~~multiparous~~
o. ~~multitrichia~~
~~multiparous~~
o. ~~multitrichia~~
~~multiparous~~
o. ~~multitrichia~~
~~multiparous~~

below earth by many inches
8 or 9 feet with
a few short greenish stalks.

Mullen's Journey

* Andevorantsirana
An. devorantsirana

Tancharane

Hivindro village

Crop mill

Hvo Lagoon & canoe

Savory village

Hill Lagoon canoe

Mendrano

* Andevorantsirana Ch. H.S.

Riv. Pharosae 4 hours

in 2 hours foot of 1st Hill

Manambony akitra

her name Mialtsina! Governor

Ranamafana

Hot Springs

Tanidava hill of sleeping

on top of red clay hill in a hill 2000 feet 25

river Blahela 20 yards wide up steep

Anphasimbe sloping about

up high ridges

Bejorona

Great wall of a hill 3' under ground

Fouladzay -

Red clay hill 2000 feet

Red clay hill 2000 feet

Red clay hill 2000 feet

Map of Jorongy

Madagascar

Jorongy

Continues

For 3 hours cross the
river Mancoro
full flood 950' feet
village
along river Manambria
- Agaro Valley.

Climb a long plateau 162 miles
Merina Province
Chikora + Madiniboo

41

Cluster of villages
Hill Agarobooch 5925 ft. and is
the highest point of route
Ambatavory 118.
Population increases toward
town Ambahimalaza
near Ambatovondro
see the Capital from here

Map of portion
Malaya where

of Town



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